

Second. Vol. 2.
TWO
1776
GODLY AND
FRUITFULL
TREATISES:

The one
Vpon the Lords Prayer.

The other,
Vpon the sixe Principles.

Both penned by that learned man,
Paul Baine, sometimes Preacher of
Gods word at S. Andrewes
in Cambridge.

H. Baines (P.)

LONDON,

Printed by *Richard Field* for *Robert*
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shop at the great South-doore
of *Paules*. 1619.

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GODLY AND
FRUITFUL
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Upon the Lords Prayer


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Both penned by that learned man
Paul Bar, formerly Teacher of
Gods word at S. Andrews
in Scotland

Printed by Robert
Ballantyne, at the
shop of the
of Ballantyne & Co.

To the honorable

SIR THOMAS SMITH
Knight, late Embassadour
from his Maiesty to the
Emperour of Russia, Go-
uernour of the famous So-
cieties trading to the East
Indies, Muscovia, &c. all
blessings of this life
and the next.

 *Honorable*
Sir, that
Axiome in
morall Phi-
losophie so
often used, that Bonum
est sui diffusium, Good
is of a spreading nature,
A 3 hath

THE EPISTLE

hath preuailed with me
to go on in further pub-
lishing a parcell of the
writings of that wortbie
Diuine and faithfull ser-
uant of God, Maister
PAVL BAINE. The
former tractates that are
abroad, I heare to be
thankfully entertained in
the Church of God. And
therefore the Printers still
importune me to set forth
that which remaineth
unpublished; almost chal-
lenging me as one that
inuert to my priuate good,
such things as should be
communicated for gene-
rall benefit. which asper-
sion

DEDICATORIE.

sion that I may wipe off from my selfe, I haue giuen way to the printing of the two ensuing usefull Treatises. To the which that I haue prefixed your honourable name, let it not (I beseech you) seeme any presumption. For there being many ends of dedicating bookes, yet the two most frequently used, are to procure countenance to the bookes so dedicated, and to testifie the thankfulnessse of the Dedicators. Both which ends I confesse my selfe to haue aimed at in this dedication: howbeit the lat-

THE EPISTLE

ter beareth with me the greater sway. For hauing my selfe, honoured Sir, tasted the fruites of your loue, yet my desire is, not onely to be thankfull to you for my selfe, but much more for the many, and great kindneses, a long time continued to my deare Parents. To whom what is it you could well do, and haue not largely performed? The particulars I need not proclaime, what personall loue you haue vouchsafed themselves; what bountie (many times) by my louing mothers hand, you haue
sent

DEDICATORIE.

sent to releue the necessities of diuerse poore people, who haue blessed God for you in that behalfe. Go on thus still, worthy Knight, to do well; and as you haue had the honour of religious profession heretofore, so provide that your last dayes may abound with such fruites, as are found with them that flourish in the Courts of our God, (as the Psalmist saith) who still bring forth fruite in old age, being fat, and flourishing. To the helping forward of which things, if this good & godly Manuel may conduce

Psal. 92. 13.
14.

THE EPISTLE, &c.

duce, (as upon diligent
reading I trust it will) I
shall praise the Lord,
whom I beseech heartily to
blesse your selfe, and your
vertuous Ladie, with
the young Knight your
onely issue living.

Lime-streete the 11. of
December. 1618.

Readie at your honou-
rable commande-
ment to his power,

E. C.

*A Treatise vpon
the LORDS Prayer.*

His prayer
hath three
parts, the
first is the
Preface; in which is de-
clared whom we must
pray vnto, in these
words: *O our Father
which art in heauen.* The
second part is the prayer
it selfe, standing on fixe
petitions. The last is the
Conclusion, which ren-
dreth a reason why we
pray to God alone; be-
cause

cause the kingdome,
 which is all authority to
 grant our requests, be-
 longeth to him: the po-
 wer, that is, all abilitie to
 execute our desires, is
 with him: the glory, that
 is, all this honour of be-
 ing acknowledged a
 fountain of good things,
 belongeth to him a Fa-
 ther of lights, from whō
 euery good gift descen-
 derh, who in this regard
 is onely to be inuocated
 and praised. From the
 Preface in generall ob-
 serue; *No Angels or
 Saints departed, but God
 our Father onely must be*
inuo-

invoked of vs. In nothing be carefull, but let your requests be known to God with thanksgiving: Whatsoever you aske my Father in my name, you shall receiue it. What an vnseemely thing were it, that children should seeke to seruants in the house for supplie of what they want, not to their naturall parents? so here. Againe, we cannot call vpon any religiously, on whom we may not beleue. Rom. 10. Now to deriue faith from any creature is a thing accursed.

Phil. 4. 6.

curſed. Ier. 17. Curſed
is he that maketh fleſh
his arme, and is with-
drawne from the Lord.
Thirdly, to pray faithfull-
ly, (that is, ſo as we are
perſwaded that we ſhall
receiue that we aſke) re-
quireth knowledge of
three things: Firſt, that
the partie we pray to or
call on, doth heare vs to
know our deſires: Se-
condly, that he is willing
to helpe vs: Thirdly, that
he hath ability to accō-
pliſh what he willerh.
Now for mentall praiers
the Angels often can-
not know them: God
who

who only searcheth the hearts and reines, vnderstandeth such prayers as are mentall and vocall: the Saints in heauen haue no meanes how to vnderstand them, for any thing the Scripture teacheth. I know mans presumption voucheth many reasons why Angels should heare vocall prayers; which are as easily reiected as recited. Had they knowledge, yet the other things are doubtfull; for they can do nothing which they will not, and they will not do any thing

thing to which God calleth them not; they are so perfectly conformed to his pleasure, and attend his beckoning in all things. Fourthly, it is his will to be called on, and so to performe that he knoweth we want; and he is both willing and able to supply it unto vs.

We may argue from this prayer thus: That which is a perfect platforme of prayer, teacheth as perfectly who must be called on, as it teacheth what is to be asked: But this is a perfect

fect forme of praier, teaching fully what things soeuer may be asked; Therefore it teacheth vs fully what kind of persons may be called on.

Ob. The Sonne and the Spirit are not here expressed? *An.* The Father

excludeth all other persons that are pure creatures, not persons which haue the same singular essence with him. Secondly, these are not named, because such is the diuine dispensation, that though whē one is inuocated all are inuocated; yet the Father is

fidly alone named, because the Sonne hath the part of a Mediator, through whom we go to the Father; and the Spirit the office of a schoolemaster, teaching what to pray, and as we ought. Whence the Councell decreed, y^e not Christ, nor the Spirit should be named in directing publike prayers to God; a plaine argument that the naming of Saints was not dreamed of by those times. Let vs then make y^e name of the Lord our strong Tower, to which we flie seeking
salua-

saluation. Parents loue not when their children are strange towards the and stand aloofe, being in the meane while affable enough to others. No, let vs not with God ioyne others. Men loue not to be sorted in any businesse but with their peeres and equals; so neither shall the liuing God like to be matched with his creatures.

Now in particular. First, that he setteth downe not a single forme, but a forme of speech of many conioyned, it doth teach, that *we must not,*

B 5

because

Mat. 18. 20.

because we pray alone, be carelesse of ioyning with others in prayer. He teacheth his disciples ioyntly to pray, Our Father, &c. and, Where two or three are gathered together, I am in the midst of them. Looke as if a single prisoner should aske vs ought, it hath his force; but when all in the house lift vp their voices at once, it is much more piercing; so in this matter: which letteth vs see how wide such are, who will make light of praying with other, they hope they may pray for them-

themselves, and like the
old saying, Euery man
for himselfe & God for
vs all.

Secondly, hence we
note that *in our prayers*
we must be mindfull of
others as wel as our selues.

For as he teacheth them
to pray, and to say, Our
Father, because they
were more then one
ioyntly before him; so
in this regard that he
might make them mind-
full of all their brethren,
called, or vncalled, that
belong to the election
of God: Watch vnto
prayer for all Saints; not
that

Ephes. 6. 18.

that we may not make a prayer wherein we must not mention others, but because wee must not faile at cōuenient times in the exercise of praier, to mention others as wel as our selues, seeking their peace with God. We are members of one body: and therfore must helpe one another; and such as haue learned loue and mercy, cannot but seeke at God the prosperity of their brethren, whose conflicting state they know by good experience in the selues; wherfore we must stirre
our

our selues vp to the
faithfull performance of
this dutie. He were a
gracelesse childe that
would neuer pray for
his mother; & we would
thinke he would do lit-
tle for vs, that would not
lend vs a good word
here or there: so when
we remember not the
Church, and will not
open our mouthes one
for another to God,
what loue is there? Se-
condly, let vs therefore
frequent this dutie, not
in word or shew, but in
deed and truth. From
the praetise of this dutie
it

it cometh to passe that a Christian man is like a rich merchant, who hath his factors in diuers countries: so a Christian man hath in all places of the world some that deale for him with God (that neuer saw his face) who are petitioners for him vnto God. Thirdly, hence that he teacheth vs to pray, Our Father, we learne, that *we must in prayer to God come with loue to the brethren.* If thou art about to offer thy sacrifice at the altar, and remembrest thou hast any thing against thy
thy

Mat. 5. 23.
24.

thy brethren, go, reconcile thy selfe first, then do thy duty after; otherwise the Lord will turne away from our prayer. If one should give the King a petition, and carrie in his hand, or about him, some stinking sa- uour which the sence of any abhorred, could he thinke but the King would turne from him? So he that cometh petitioning to God with wrath and malice, which stinketh odiously in Gods nostrils, must look that God will turne his countenance from him.

Hence

1. Pet. 3. 7.

Hence Saint *Peter* saith, that by wrath prayers are troubled; wherefore let vs labor to be of brotherly affection one towards another. Should our parents know that we are fallen forth with our brethren, durst we come in their sight? would we looke for other then to be checked from them? euen so the Lord will turne his back to our prayers, while our affections are turned against our brethren. Further, obserue hence both a ground of reuerence and hope, when
we

we come to deale with
God: If I be a Father,
where is my reuerence?
We come with reue-
rence before our earthly
Princes, and in all our
gestures expresse it: how
much more must this be
in vs, when we haue to
deale with the liuing
God? for this Father is
impartiall in iustice, that
we haue need to con-
uerse before him in
feare. Againe, it is a
ground of hope; earthly
parents will not deny
their children good
things: much lesse shall
God deny vs his Spirit,
and

Mal. i. 6.

and what euer thing is good for vs. This therefore doth rebuke the rudenesse of some that care not how vnprepared they fall vpon prayers, how rude getture they vse in it, how vn-mannerly they breake away after it, vsing their Father as if he were a cypher, or a father of clouts, rather thē a God that will without respect of persons iudge euery one. Our doubting minds must hence be re-proued, and strengthened. How confidently do children come to
their

their parents? If we haue
a suite to a friend which
is reasonable, we will
presume it; how much
more may wee be of
good hope in all our re-
quests which we make
to God?

Which art in heauen,
¶ *&c.* By manifesting the
effect of glory; other-
wise he filleth heauen &
earth, yea all the crea-
ture is with him as a
moate within the light
of the Sunne; but looke
as a King who by his au-
thority & power ruleth
ouer all his kingdome, is
at the Court more espe-
cially

cially displaying there
the glory of his maiesty:
so God whose essence
and presence of powers
is euery where, in the
heauens as in the Court
of his Maiesty, doth ma-
nifest his glory more ex-
cellently.

Obserue then; that *In*
coming to God we must set
before vs his heauenly
Maiesty. For this stirreth
vp reuerence, moueth
devotion, making vs to
be heauenly minded,
strengthening our faith.
The glister of the pomp
of earthly Princes doth
moue the subiect to all
humble

humble regard of them,
to al seemly submisnesse
in their behauiours to-
wards them: and doubt-
lesse, the not being stri-
ken with any considera-
tion this way, doth make
vs so loose and heedlesse
when we approach to
God. Againe, this doth
admonish vs to be hea-
uenly minded, if we will
haue any coniunction
with God: for as he that
would speake to the King
at Court, must bodily
moue himselfe thither
where the King bideth;
so we that would speake
with God, who dwelleth
in

in heavenly glory (aboue all this visible frame of the creature) we must in spirit by faith moue our hearts thither, where he is. Besides, where our Father is, there our country is: *Vbi pater ibi patria*: & therefore as pilgrimes and strangers do long after their native soiles, so must we after that glorious inheritance, which our father in the heauens reserueth for vs. Thirdly, it confirmeth vs in our faith: being in heauen, he both seeth our wants, and is of all strength

strength and power to
effect our desires. Our
God is in heauen, and
doth whatsoeuer he will.
Parents earthly who
haue large hearts, haue
short hands, though
they wish vs well, yet
they haue no power to
effect what they would;
Were it thus with our
Father, faith were sha-
ken: but whē he wanteth
not will as a father, nor
power as a heauenly
gouernour, our faith
is firmly vnderpropped.
How then are we to ac-
cuse our selues, who
know not how suffici-
ently

ently to admire and adore an earthly maiesty, a mortall man, and yet are so respectlesse of the high excellency of God? How flow of heart are we, that we are not raised vp higher then these earthly things, when we are to deale with our God glorious in the heauens? Why do wee dread and trust in the power of mā, not awing nor hauing confidence in this power, when the power of euery creature higher then the earth is vnresistable by it? as what power of flesh can resist

resist the least cloud frō
dropping his raine, the
least starre from sending
forth his light and influ-
ence? What a power is
this of the Creator of al
these things, who dwel-
leth in glorie aboue
them? Let vs therefore
considering this hea-
uenly glory our Father
hath, grow vp to more
reuerence, deuotion, and
affiance towards him.
Now follow the petiti-
ons, in which I will ob-
serue this order: First, to
open the phrased of them
where it is needfull. Se-
condly, to shew the con-
C tents

rents of euery petition. Thirdly, considerations how we may feelingly come to make our seuerall requests to God. Fourthly, the cōclusions which may be drawne from them.

Hallowed be thy Name. Name is put here for God, by name, or any other wayes notified, that is, made knowne to vs: Name put for the person named, as Acts 1. 15, by a Metonymie of the adiunct, and so named, one kind of manifesting a person, for all other, by a Synecdoche.

Hallo-

Hallowed here signifieth
to be manifested, and
acknowledged holy; as
wisdom is iustified of
her children: so declared
to be, and approoved of
those that embrace her.
The summe is, that God
wold so worke, that him-
selfe howsoever made
knowne by titles, word
or works, may be discer-
ned of vs as holy, and so
confessed, and accor-
dingly respected of vs;
that God would effect
this that himselfe may
be more and more ho-
nored of vs, who are his
chosen, and in all others

that are the children of destruction.

I.

First then ; here we aske that God would worke all such things as may be matter of his praise, whether they be good things towards his children, or iudgements vpon the wicked. For thus God doth honour himselfe, when he doth such things before vs, vpon which we take occasion to honour him. Hence it is that he will win honor to his Name in deliuering his children ; and when he inflicted that iudgement
on

on *Aarons* sonnes, he said, he would be glorified in such as come neare him: if he might not haue it from them, he wold haue it in them, by sending such iudgments on them, as might be matter of his glorie.

Secondly, we aske of God to refraine the bringing of such things vpon vs, which might make wicked ones take occasion to prophane his Name. For when God saith, he will not pollute his Name among the heathen, by

2.

the vtter extinguishing of his people, he doth teach vs that the giuing occasion to wicked ones to crow against his people, and himselfe their God, is a dishonor of his Maiestie; and therefore here we pray it may be preuented. Yet if it so fall out that the state of Gods people is incorrigible, and they will not be reclaimed from prophaning Gods Name, it is better that the open enemy should blaspheme them, then that he should receiue such intollerable indignity from

from his owne people.

Thirdly, we aske y God would make vs grow vp to acknowledge him, in all meanes, and wayes of his, wherein he manifesteth his glory. For as the Sun shining brightly, should be glorious in it selfe, but if eyes were not opened to behold it, it should not be had in accompt as glorious with man; so the Lord, glorious in all his wayes, hath not that glorie in his creature, till, the eye of the mind opened, this be discerned of them.

C 4 Fourth-

4.

Fourthly, we aske that he would enable vs in spirit, word, and worke, to giue him glory from our selues, and seeke that others may do the same, moued by our words & works; that as we discern him to be holy & glorious euery way, so we may accordingly glorifie him. For these may be distinguished; yea seuered, Rom. 1. 21. that we might be zealous of his glory.

5.

Fiftly, for others as yet vncalled, they are two-fold, belonging to the election of grace, or
fourth
C
other.

otherwise. Now for the former we intreate that God would daily bring them home to glorifie him with vs, yea that he would giue them godly sorrow for such things as before their visitation they heedlessly neglected, Psal. 67. For other we pray, that God wold restraine them from their high prophanation of his Name, and that he would turne their rage (and so by proportion all their other sinnes) to the praise of his Name, Psal. 18. Now to say this petition feelingly, wee

C 5 must

1. must cōsider. First, how necessary a thing it is that God should haue his glory: for to this end all things were made, we liue, moue, and haue being from him to no other purpose. Secondly,
2. though this is so necessary, yet how little God is honoured by vs who are his, he passing by vs in many parts of his prouidence we not seeing him, nor taking any heed to him in the things we do see; not affected with feare, ioy, thankfulnessse as they require, little thinking on him, not speaking

speaking of him to his
praise, not ordeting all
our works in such sort as
they might be to the
glorie of him our hea-
uenly Father. How ma-
ny wayes do we take his
Name in vaine? Thirdly,
we must consider how
our hearts are so poyso-
ned with loue of our
owne names, estima-
tion, & that glory which
is from man, that we are
altogether carelesse of
Gods glory. Hence it is
that if we circumstanti-
ally so faile, that it cra-
seth our reputation in
any kind with men, it
doth

3.

doth sting vs; but when we fault towards God, we passe it ouer well enough. Hence it is that if one put the least contemptuous behauiour vpon vs, vsing a terme of any disgrace, it doth kinde cooles presently; but we can heare Gods Name dishonored, and not be affected, and moued with it. We had need therefore to pray vnto God, that he would heale this matter.

4. Fourthly, to marke how fearefully with wicked ones not yet called, Gods Name is prophaned:

ned: Doth it not pittie
vs when we heare that
our friends haue such
seruants as do twentie
dishonest parts, which
will redound to their
discredit? Did we see
their giuing no regard
to their maister, rioring
his goods otherwise
then he commandeth,
drinking themselues
drunke in his cellers,
would it not grieue vs?
Thus that Lord of vs
all, that Maister in
heaven is vsed by those
that should be seruants
vnto him; which if we
will weigh, we cannot
but

- but crie to him for helpe
that those deluges of his
dishonour might be
stopped and diminished.
5. Fifthly, Gods promises to
such as seeke his glory,
and threatning to such
as do otherwise; he will
honour such as honour
him, and such as despise
him shall be despised.
These things pondered,
wil ingender some more
feeling when we preferre
this petition. The things
to be collected are these.
- I. First, that the chiefe
thing that we are to de-
sire, is that God may
more & more be hono-
red,

red; this is to be dearer
to vs then our owne
soules, which made *Paul*
and *Moses* so affected,
that they could with the
hazard of their soules
haue promoted it. Rom.
10. We see it hath the
first place; this is more
worthy then all the crea-
ture besides. The end is
more worthie, then that
which serueth to the
end; as meate and drink
which serue to maintain
the bodily life, are not so
good as the body. So
when all the creature &
all the actions of vs, are
to tend hither, that God
may

may be glorified, it is
sure that Gods glorie is
farre more excellent;
which must make vs
seeke that he be more &
more sanctified of vs.
We see that seruants of
honourable personages
they are all for their
Lords honour; they will
runne into bookes, and
out of good inheritan-
ces sometimes, to main-
taine a kind of gallancy,
which graceth, as they
thinke, the personage
they serue; shall not we
to our great good ho-
nour our God? O let vs
seeke it. Who will keepe

a seruant no way to his credit? no more wil God let vs retaine vnto him alwayes, if we be so carelesse to him this way.

Secondly, when we seeke this at God, we confesse it is God that teacheth and enableth vs to honour him. Our children haue no behaviours more ciuill, to our credit, which we do not traine them vnto. None by nature vnderstandeth, none enquireth after God; nor yet care to glorifie him as God; as he is the God that teacheth vs to profit

fit in all points so in this. The vse of it is to teach vs to referre all vnto God, that we do prosperously this way, who worketh it in vs, not our selues; as also to teach vs on whom we must hang with conscience of our own wants, that we may more and more be enabled this way.

3.

Thirdly, hence we see what care we must haue neither to dishonour God our selues, nor to partake with it in others: for so doing we seeme to mocke God, and denie in deed, that which
we

we beg in words: he that asketh his daily bread, and is carelesse to get, or saue any thing by some lawfull calling, should deride and tempt the liuing God.

Finally, from hence we perceiue, that spying Gods dishonour, wee must be griued: For who can desire that truly but it will grieue him to see the contrary? Yea we must by eiaculation of our mind renew our requests, (when we see such spectacles) that God himself would provide for the maintaining
the

the honour of his owne Name.

Thy kingdome come.

A kingdome is such an order or state of men, in which one gouerneth, the rest are subiect, vnto their good. So Gods kingdome is such an order, or estate, wherein God hath all supremacie, and men acknowledge themselves liegemen to his Maiesty, to their great benefit temporall and eternall. For the kingdome of power is not here meant vnder which the diuels themselves liue: but that kingdome

dome of heauen prophesied by *Daniel* :
which is such a gouern-
ment in which God most
graciously ruleth, & we
willingly obey, to our e-
uerlasting happinesse.
This kingdome God ru-
leth partly mediately by
his Vice Roy Iesus
Christ, partly immediat-
ly when Christ shall re-
signe vp that Mediator-
like kingdome, as hauing
now brought all to God
his Father. Who then
shall alone with his Son
(as the second person,
not as Mediator) and
Spirit, be all in all. So we
pray

pray that God would that the honour of his Name may be amplified, make his gouernment spread in the hearts of men, that the number of his subiects may be increased, and subiection augmented, who are all brought vnder him, till all be perfected in the kingdome of glorie.

The things that we aske are :

I.

First, that God would cast downe the kingdome of Sathan, and all the props and pillars of it, where yet it is vnshaken;

ken; in this God is glorious, as a lawfull King in subiugating vsurping tyrants.

Secondly, that God would plant both outwardly and inwardly the externall face, and inward substance of his kingdome where yet it is not.

2.

Thirdly, for our selues conuerted, that God would roote out the relickes of darknesse in vs; which are as yet not subdued to his grace.

3.

That he would continually increase in vs all those heauenly vertues that

4.

that he hath begun of his mercie.

5. That he would subdue all the enmities and impediments which Satan raiseth to let vs this way.

6. That he would giue vs all meanes serving to this end.

7. Lastly, that he would bring vs to his kingdome of glorie.

For such as are vncalled, not belonging to Gods mercy we pray:

8. That Gods power may bring them on their knees, and that they may be crushed with a rod of

of iron.
 or Motiues to the deu-
 uoute asking of those
 things.

First, to consider the
 breadth of the diuels
 possession, how potent
 and numbersome his
 subiects are. Who could
 see the King holding
 some Shire within his
 kingdome, and enemies
 spread like Grashoppers
 ouer the face of all his
 countrie? Besides, what
 good subiect that loued
 the honor of the King,
 could thinke on this, or
 view it with drie eyes?

1.

Secondly, we must
 D weigh

2.

weigh what a glory it is to God, and security to vs, when true hearted Israelites are increased, as a Princelike Diademe; such is the multitude of well ordered subiects.

3.

Thirdly, we must consider the strong battell which this strong man the diuell & his Angels make (hindring the entrance of Gods kingdome nationally or personally) to all sincere ordinances of God, to all the more full conformitie and subiection of those who are already conuerted from Sathan
to

to God.

Fourthly, to obserue
what a deale of darknes
and lusts of darknesse
remain, like Cananites,
as prickes and thornes
in vs.

4.

Fiftly, how prone we
are to fall away and be
brought backe againe,
and how farre we are
frō being fully subdued
to God.

5.

Finally, what miseries
we are here subiect to,
what blessednesse wee
want, because the king-
dome of God is not yet
fully come.

6.

These things well

D 2 pon-

pondered will make vs feelingly crie to God that his kingdome may come. Doth not euery good subiect wish the enlargement of the Kings territories, the rooting out of all opposites, that set themselves against the prosperity of his kingdome? So must we if we be true subiects to the kingdome of glorie. Did we border vpon the Turkish Empire, so that we were often forraged, would it not make vs crie to God for helpe? and shall the diuell still sinke vs in our per-

persons, euery where inuading, and shall we be silent? What tyrannie to Sathans and finnes tyrannie? What wants to the wants of righteoussesse, peace, ioy: &c. in which things Gods kingdome cometh. We should seeke it so farre as we want it, and ioy in it so farre as we partake in it: to be naturalised into our kingdome is a benefit great ones esteeme; but to be within Gods kingdome, ô how blessed?

Doctrines to be deduced.

D 3

First,

First, who it is that can trample Sathan vnder our feet, & dissolue the workes of the diuell: it is God alone: it is he that must turne vs before we be turned out of the kingdome of darknesse. Praier presupposeth both want of that we aske, and impotency in our selues to attaine it, or that it is out of our power. Againe, the strong man holds possession till a stronger cometh. Now who is, of any other creature, stronger then Sathan, in such degree that to
cast

cast him out the Papists
giue some place in this
worke to the libertie of
our will? But though it
be true, we turne because
we will turne to God,
yet (we will turne) doth
note, not the principall
cause, but a cause subor-
dinate, working by way
of free disposition,
which disposition it re-
ceiueth from God, not
from naturall strength,
so that still all is by him.
Men turne not, because
they will not conuert;
[because] here noteth
the fundamentall, radi-
call, prime cause of im-

penitent not conuerting, which the wil doth by way of disposition, which it hath by nature of it selfe vnto sinne. But it is otherwise when we say, This man conuerts to God because he will conuert; for here God is presupposed the principall Agent; man a secondary and instrumentall; the habite disposing him to do this, being grace receiued frō God, not deriued to him with his nature. Away therefore with Papists doctrine, which make the will of man in a manner
al-

almightie. God offers grace like as a Merchant setteth his wares to sell, leauing it to our will whether we will buy or no. Were this true, if you aske what discerneth me from another vnconuerted? I answer, My will; I by the freedom I had of will, took that proffered, which another by the same libertie refused.

Secondly, marke who must strengthen, confirme, and perfect all things begun in vs; he sanctifieth vs throughout. Euen as the Sunne

first bringing light, doth more and more subdue all the darknesse of the aire, till it come to full strength; so the same God that first dispelleth the darknesse of sinne and ignorance, doth more and more perfect the light begun, till it come to glorie: and as the same Physition which first recouereth vs from some deadly lingering euill, must after restore decayed strength and cleanse all reliques of sicke matter, by such diets as Art aduiseeth, so God, &c. What then if

we

we see all weake, ready to ouerturne; many graces in a manner vtterly wanting, so weake they are in vs? God that calleth the things that are not, as if they were, is the beginner and perfecter of his kingdome.

Thirdly, that Gods kingdome is but in part come vnto vs; we see not all things as yet put vnder him; many not called, many enemies & euils vnsubdued, many works of darknesse hanging about vs: which must comfort vs, though we find these things; we could

could not say this praier, were there not matter of this nature still dwelling with vs, in our conflicting course. We are said to be translated out of the kingdome of Sathan, in regard y we do not volūtarily suffer vnder him as a lawful King, but vnwillingly as vnder an vsurper too strong for vs. Againe, he is begun to be, and certainly shall be cast out. Now that is said to be done, which a while is so in doing that it certainly shall be finished.

Lastly, note what e-
uery

uery true Christian
must seeke with his vt-
most endenour, that
both himself and others
be in subiection to God.
We should with *Jeremie*
and *David* bewaile the
auerseness of others, &
rebellions they liue in a-
gainst God: and like
Paul, be mone the lawes
of euill which dwell in
vs, &c. Euery one would
haue God to saue him,
but few heartily desire
that God would rule o-
uer him. How do Pa-
pists seeke to propagate
the Popes kingdome?
They find out new
worlds,

worlds, rather then his subiects should not be made vp: & how would a naturall subiect grieue to spie in himselfe much falshood, much rebellion against his Soueraigne? So must wee grieue that wee haue hearts so false and rebellious against God. How do men professe perfect conformitie and totall subiection to men?

Thy will be done in earth as it is in heauen.

In which words two things are to be noted; first, the doing of Gods will: secondly the man-

manner. The wil of God signifieth not his secret vnrefistable will, but his will as it is reuealed to vs, that we should walke after it. [In earth] Earth, in this place, is put by a Metonymie of the subiect, for men dwelling on the earth. [As it is in heauen] that is, readily in all parts, constantly, with some resemblance to the heauenly creatures, though not with like perfection. The summe is, that whatsoever God reuealeth as his will vnto vs, which he would haue vs do, or by

by euent maketh known
as his will, which wee
must suffer, that we may
obey him both in the
one and the other; like
as the heauenly crea-
tures obey him, though
not with like perfection.

- The things we aske are
these: That God would
bring such as belong to
his mercie frō the snare
in which they are taken
to do the diuels & their
owe will, to do his owne
pleasure and worke in
his vineyard. Secondly,
for our selues, that he
would giue vs grace
more and more to re-
nounce,

nounce, and die to our
owne works; and that he
would strengthen vs
with grace more fully in
all parts to obey him: so
that we may increase
like good trees, in bea-
ring the fruites of righ-
teousnesse, till we feele
not our selues, but
Christ, thinking, spea-
king, working in vs.
Thirdly, that he would
make vs perseuer in his
obedience to the end,
and in the end. Fourth-
ly, that he would giue vs
in all the euils we en-
dure, to make his will
our will, and blesse his
Name.

3.

4.

Name. Considerations
mouing to the more deu-
out making of this re-
quest are these.

- I. First, to think how most
liue in the open breach
of all Gods Comman-
dements. Would it not
griue a good subiect
to see men trample
downe the Kings lawes,
and euery one runne vp-
pon his owne head? Se-
condly, to thinke in how
many things daily wee
offend in our vnfruitful-
nesse, which maketh vs
rather be vtterly idle, &
picke strawes, then gird
vp our selues to holy
thoughts?

thoughts ? Our idle
light discourse, our inor-
dinate affections, our
trespasses euery where,
& following our owne
lusts. Thirdly, how im-
perfectly, and in a sorrie
fashion, we performe
our daily duties both
towards God, and one
another; what a deale of
sinne cleaueth to them,
that we find not *ὅτι κατεργα-
ζομεθα*, we cannot per-
fect *ἃ* things we desire.
Fourthly, our inconstan-
cie, which maketh vs no
fooner in a good thing,
but we are out againe:
and as little birds leape
from

3.

4.

5.

from pule to sprigge, so we are out and in, and through sloth cannot hold out at these works, which are a dead worke to our vnregenerate parts. Fifthly, our vtter impotencie to thinke, will, do, perfect (in some sort) and perseuer in any good things; and the strength of our naturall inclinations carying vs another way.

6.

Lastly, the manifold discomforts which the diuell doth muster against vs, that he might keepe vs from entring into, or continuing on, in

in any good action.

The conclusions are these:

I. First, that it is God that giueth vs both will and deed, maketh vs perseuer in euery good word and worke, teacheth vs to profit in obedience. Hos. 13. In me your fruite is found. Ioh. 15. Out of me you can do nothing. In thoughts and words we are like eckoes, we cannot speak inwardly or outwardly till God hath spoken first to vs in the deeds we do: he prepareth the and worketh them first, we

we after him in nature,
as a boy writing vnder
one who leadeth his
hand in that he writeth.
For, longer then God
acteth the grace we
haue, it moueth not at
all: for as an instrument
now set in tune giueth
no sound if some Musi-
cian touch it not; so we
when Gods kingdome
coming hath disposed
vs by grace, and made
vs fit to worke well, yet
cannot worke any thing
till God moueth vs vnto
it, nor yet continue in
working, longer then he
vpholdeth vs in it. This
then

then is our sanctuary against all our vnfruitfulnesse and disobedience: hold the Lord who hath vndertaken to write his Law in thy heart, and to put his Spirit in thee, and make thee obey his commandement. And this must teach vs to giue all glorie to him, who is the first and principall worker of euery good thing in vs.

Secondly, we note hence, that no mans obedience is perfect; for that we pray for is not yet attained. In many things we sinne, in the good

2.

good things we do, we
cānot perfect them: the
flesh lusteth against the
spirit, and the spirit a
gainst the flesh, that we
cannot do the things we
would. Not that our
deeds are finnes, but the
best of them is sinfull:
As wine hauing some
water mingled with it,
yet is called wine; for
the best part giueth de-
nominatiō to the whole.
The Papists know not
what it is truly to make
this petition, that write
so much for the iustice
of workes.

3.

Thirdly, note that
Chri-

Christians must not content themselves in any thing they haue attained, but must strive to perfection: Be ye perfect as your heavenly Father is perfect. We must shoope at the highest markes, though we take our arrowes vp short enough daily. When we call men still on, they thinke wee know not what we would haue; do they not thus, and thus? &c. but he that laboreth not to be better, will grow worse and worse, for who gathereth not, scattereth.

Mat. 5. 48.

E Fourth.

4.

Fourthly, we see true Christians must be as carefull to haue good liues, words, workes, &c. as good hearts. We say not onely thy kingdom come, but thy will be done. Euery man will hope he hath grace in his heart, and yet no man careth for obedience in his life; but the not doers of Gods will deceive themselves.

Petition 4. Give vs this day our daily bread:

The words are easie all but the last [*Bread;*] it is put for whatsoeuer thing sustaineth this
Fourth pre-

present life and comforteth it. *Jonathan* eating honie, is accounted to breake the oath of eating bread. Daily bread is whatsoeuer is conuenient for vs to possesse for the present; so giue of mercy to vs, and then renewing our faith and inuocation daily towards thee, who carest for vs, all such things which thou seest we may conueniently possesse for the present time. First for those who are Gods, but yet vncalled, whether hauing abundance, but with-

out the title of inheritance, or haue neither title nor possession of any thing, (for many belonging to mercie conflict with extreame pouertie) we pray in the behalfe of these, that God would giue as a Father to the one, as children & heires in Christ, the things they haue; for the other, that God would be pleased by a new grant, to furnish them with necessities, who haue iustly, as we all, forfeited all things. We who haue something about vs, yet find want

want of others; we wish
that God would supply
vs so farre, as he seeth
good for vs. We who
are called, and haue for
outward things more
then we could in mode-
stie aske, (for God doth
for his sometimes this
way, and other, aboue
that they can aske or
thinke:) we do beg at
God to maintaine these
things vnto vs; for he
must vphold our lot as
well as deale vs forth our
portion. Secondly, we
wish that God would
giue vs his leaue to vse
the things wee haue.

birow

E 3

Third-

Thirdly, that he would
giue vs power to take a
taste of such comforts
which through his al-
lowance, we haue liber-
tie of conscience to vse.
Fourthly, that he would
with his blessing make
them comfortable to vs,
so that we may with
gladnesse of heart vse
them. And from hence
we may see that euery
one hath reason to make
this petition which shall
be. Now if we be in
Christ, and yet poore,
hauing in a manner no-
thing, wee pray that
God out of his secret
would

would minister to vs, & make the fruite of his daily providence a contented portion vnto vs, be it neuer so little; and finally make vs see him by faith our all-sufficient God; that will not leave vs, nor forsake vs. The motiues breeding deuotions this way are, First, for all that find the want yet of something, for the more comfortable seruice of God, that they would well weigh the wants of others and of themselves. Secondly, consider what a sweet thing it is, to seele this,

1.

2.

word

E 4. that

that God of his grace
giueth this or that to vs.
If we sit at board with
great personages, if they
carue vs a bit and giue it
vs, the whole feast is not
so sweete to vs, as their
honorable remembrance
of vs. All the creature is
a deafe nut, and no bet-
ter if God be not percei-
ued in it. Lastly, that he
would blesse all meanes
we vse, tending to pre-
seruation of this present
life. Thirdly, for such as
haue abundance, they
must consider, how he
that giueth these things
is the maintainer of the;
how

how easily God might
bring the things they
haue to nothing, letting
riotous seruants and
children like back dores,
bring downe the house.
Secondly, how many
wayes God can keepe
them frō being able to
vse or find comfort in a-
ny thing they take or
possesse, if he send a scru-
ple into the conscience
touching the lawfulnessse
of it, if he send
sicknesse, deepe discon-
tents, lingering after
that we haue not; or o-
therwise, if he should
giue vs to such weak-

nesse in vsing any thing,
that we should breed
our selues more bitter-
nesse in the end, then we
take comfort in the first
tasting of them; how lit-
tle things put vs out,
that for the time all we
haue is nothing to vs?
Lastly, we must consi-
der how all things with-
out Gods blessing are
nothing, clothes warme
not, meates nourish not,
phylicke heales not, la-
bors prosper not to ef-
fect any thing : which
those well know, whose
false affiaced harts haue
bene well whipped out
of

of all the creature. The
 cōclusions follow. First;
 that God giueth and
 maintaineth to vs all
 things belonging to this
 life. God giueth, God
 taketh, saith *Iob*. His blef-
 sing maketh rich, saith
Salomon; Every good &
 perfect gift descendeth
 from him. Mine is all
 the earth, I giue it to
 whom I will: he ope-
 neth his hand and filleth
 every living thing. For
 as in a house the Maister
 of the family keepeth (to
 the dogs) every creature
 in it, giueth one greater
 another lesser wages:
 thus put-

I.

Iob 1. 31.*Iam.* 1. 17.

.I

putteth some in his honorable place, others in the scullerie: so doth God the great *Paterfamilias*, Father of all the family in heauen and in earth; neither can any deale vs a fit state but he. For as the Physitian onely can prescribe the diet, so God he seeth where a full and liberall measure, where a more sparing is expedient. The diuell he taketh vpon him that all kingdomes are his; he giueth them as he will; a lowde lie; he cannot touch a hog till God scaleth him a warrant: and

and as an executioner
that killeth by poyson,
serueth the Magistrate:
so doth he serue God in
giuing a deadly sweete
poisoned cup to those
God leaueth to his po-
wer. Againe, though our
good, friends and our
neignes helpe vs with
this or that, yet God is
the first donor; these are
instruments conueigh-
ing that which God of
grace deuiseeth to vs, and
bestoweth vpon vs. He
that sendeth a present is
the giuer of it; not the
man that putteth it into
our hands; which doth
teach

teach vs to be content
with that wee haue.
We looke our children
& seruants should take
that of vs which we giue
them, without murmu-
ring, or discontented
semblance, be it fine or
course, &c. How much
more must we be willing
to stand to Gods car-
uing, and not dare to
quench against his dis-
position?

2.

Secondly, it teacheth
vs thankfulness to him.
If we sojourn a weeke
or two with any, how
thankfull are we? But
we are Gods daily
guests

guests al the yeare long:
he layeth the cloath e-
uery where. The second
thing is, that the least
outward thing is the gift
of Gods grace to vs; we
deserue it not, we are
lesse then the least of his
mercies, saith *Iacob*. No-
thing is more free then
gift, yea we aske it on
gift, challenge it not as
due. These are the chil-
dren which God of his
grace hath giuen me;
such therefore as will
challenge heauen by
forme of commutative
iustice, because they
haue giuen a penny an-
swerable

swyerable to that penny worth, were neuer taught by the Spirit of Christ.

Thirdly, obserue hence, that our faith and inuocation must be daily renewed towards God for his care on vs in this life. Whatsoeuer we haue, our faith must be no lesse on him, then if we were stripped naked of euery thing; yea our mouthes must be no lesse open wide, to him. *Dauid* though a King, saith, The Lord is my portion, & the sustainer of my lot. Had we done
much

much for one, if he whe
 he fele himfelfe warme
 should not respect vs,
 but looke at his owne
 strength, would we not
 count it treachery? If a
 substantiall man, who
 deserued credits alone,
 should be lesse trusted
 when he layeth downe a
 sufficient pawne, would
 it be well taken? Apply
 this. But what need we
 euery day to do thus?
 Answer. Because all we
 haue, God doth let vs no
 longer leases of it then
 for the day. Againe, this
 we haue of anothers, we
 cannot vse it though we
 haue

haue it without the owners leave; as the seruants that keepe things vnder vs, we allow them not without our leaues to do their pleasure with them. Besides you heard above, that God can keepe vs frō touching them, or finding any cōfort in them (though we vse them) or feeling his sweet gracc, as who is the giuer of them. Wherefore let vs take heed of the sensuall confidence in the creature, and flie vp in spirit to him that giueth and maintaineth with vs all things;

things; as the Sunne
which both bringeth &
continueth the light
with vs. Let vs not set
downe our rest vpon
things present, and sing
with the glutton: Take
thy rest soule, or with
the Priest: *Mis requies*
mea; but by benefit of
the things we haue, let
vs, as by wings, flie vp
higher into beleefe on
our Creator. God there-
fore delighted in this, &
often to heare vs, doth
keepe vs Tennants at
will, as it were, frō hand
to mouth often, that we
might waite on him. E

gypt

gypt had *Nilus* to water it, but the land of the Israelites was to expect, the first and the latter raine, when God should as a gardener with his spout pot, so from the bottels of the cloudes powre vpon them.

Fourthly, obserue that we must not trouble our selues with distrustfull cares for time to come: some are neuer well but while they haue things so flush, that they are not forced to go to God. Some though they haue neuer so much for the present, yet

yet if they haue nor prouision for times to come, so y they seeme to themselves: out of gun-shot, they are not contented. Hence it is that many rent themselves asunder with forecasting, and fearing, touching things to come: otherwise providence for time to come, which falleth within the reach of our daily course is not forbidden. *Ioseph* laid vp in yeares of plenty against scarcitie. We are sent to the Ant to schoole, that we may learne in Sommer to pro-

prouide against winter,
and parents *de iure* do
lay vp treasures for their
children: God would
not haue vs superstiti-
ous Capuchians, who
thinke it an offence to
haue any thing vnspent
ouer night; nor pro-
phane companions that
sing Care away, and set
cocke on hoope, whose
money burnes in their
pursses till it be consu-
med; nor yet foolish vn-
prouident ones who
buy their fuell when it
freezeth; but care of time
to come, which cometh
from vnbeleefe, and de-
fire

fire to be greater then
that we should need to
care.

Lastly, marke hence
what he teacheth vs vn-
der the name of Bread
which is necessary, and
commonly begged for
food. Marke hence that
our desire must be mo-
derate touching things
of this present life. Thus
Agur prayeth in the
Prouerbs 30.8. Lord let
me not want, nor a-
bound, feed me with
food conuenient for me.
Jacob saith, Seeing thou
giuest me bread and
rayment, thou shalt be
my

my God for euer: *Paul;*
Hauing bread and rayment, let vs be content,
Nature is content with small things; and as a lampe with a litle oyle is maintained, with much extinguished; so is this light, this naturall life which the soule causeth in the bodie. And it is to be marked; for not the hauing, but the louing, and affecting of great things is sinfull. For, what God casteth vpon vs walking within the compasse of our wayes, we are with thankfulnessse to embrace it. A
mans

mans prosperitie is not
in abundance; for the
dinne and tumult which
accompanie the expen-
ces that follow vpon it,
are more irkesome then
that exceeding of ones
estate is contentfull. A
moderate estate hath
more ease and comfort,
another more distur-
bance and ostentation.
Let vs therefore bridle
in our inordinate appe-
tites; which know not
how to say enough. If
we haue but final things
let vs learne to be con-
tent, and desire no grea-
ter. But how may we

F know

know what is a lawfull from an vnlawfull desire? Euen as you know a thirst naturall, from an vnnaturall thirst, which a dropsie or ague causeth; the one with a draught is so satisfied that another is not cared for: the other once serued, doth make way for fresh desire after a second: so these sinfull ones, the enioying one, is but the beginning of another.

The 5. Petition: And forgive vs, &c.

This petition hath two thing to be marked.

First,

First, the request it selfe.
Secondly, the insinuation of it. To forgiue a sinne is to quit vs, and set vs free from the guilt and punishment, which by reason of sinne we haue brought our selues into; and to accept of vs, and to vse vs as if we neuer had offended by our sinnes: for sinne maketh vs stand debtors to Gods iustice, indebted so farre as to satisfie by suffering deserued punishment. *As we forgiue.* These words do not pleade a cause, vpon which God should for-

giue vs ; for we cannot loue , and so by consequent cannot forgiue others, till God hath forgiuen vs first: as the wall cannot reflect heate vpon a stander by, till the Sunne hath shined vpon it. Neither do they make comparifon, in this wise, to forgiue me no otherwise ; but as thou seest me ready to forgiue another; as if our forgiuenesse were a master sampler or picture, after which God were to cōforme his forgiuing of vs: but they do serue partly to insinuate with
God

God by argument taken from the greater; We that haue much of the old leauen, by the sparke of thy grace in vs, are ready to forgiue; be thou much more: or by holding forth a signe testifying of vs, that we are persons to whom belongeth forgiuenesse, not shewing why wee should be forgiven: and thus strengthening our faith to belecue that we are heard in that request.

Lastly marke; we are said to forgiue trespasses against vs; for the sinne

F 3 against

against God we cannot, but the iniurie or damage against our persons we may; as if the Magistrate take a theefe wronging vs, we may forgiue him his iniurious mind towards vs, but cannot absolve him from the offence against the law.

First, we aske that God would apply that mercie of his, reaching to forgiuenesse, vnto them that are yet the children of wrath, ouer whom yet his anger abideth through their vnbeleefe: and this we aske

aske in respect of our brethren by 'grace of election, yet vncalled.

Secondly, for our selues, we do not aske that God would iustifie vs; for God is not off and on, he playeth not fast and loose. Whom once he iustifieth and forgiueth their sinnes, he neuer remembreth sinne against them. VVe therefore whose sinnes he hath pardoned, aske three things; the continuance of his grace, that his mercifull pardon may be a gift without repentance. Secondly,

F 4 we

1.

2.

we aske the manifestation of it, that he would make vs see and feele this forgiuenesse of his; for our daily finnes do weaken our comfortable apprehension, and dim the spirituall sight of our soules, and do blot the counterpaine with vs of this release God hath made vs. Now we get by this petition our release newly exemplified, our sight cleared, our sence restored. To this second branch therefore must be referred these three things as asked by vs.

First,

First, that God would
heale the doubtings and
darknesse of our minds.
Secondly, that he would
strengthen our faith to full
assurance in this point,
that our sinnes are par-
doned. Thirdly, that he
would make vs feeble our
peace in the ioy follow-
ing it.

Thirdly, we aske in
this petition, that God
would spare vs as a fa-
ther doth his children,
remouing from vs those
temporall chastisements
which our sinnes might
euery way bring vpon
vs, to our great smart:

F 5 for

1.

for though God as a Iudge hath pardoned our finnes, yet as a father he may scourge them in vs. The first meane of the more deuotionall propounding this petition, is, to let our hearts smite vs in the finnes which of infirmitie we we fall into; for because men passe by sinne impenitently, without conscience of it all the day, therefore they without life and power, and feeling desire, propound this request to God at euening. Secondly, to marke how vncomfortable

2.

table it is when Gods countenance this way is hid from vs, and how heauie it is when darknesse and doubting do grow vpon vs.

Thirdly, we must get a feare of Gods fatherly corrections which we prouoke. The child that feareth the rod will be afraid and crie to haue a fault pardoned: So we must thinke what a ioy and sweet state it is to haue our *Quietus est* daily by vs. Let vs then earnestly and affectionatly cry to our God, Forgiue vs our trespasses. What will

will a Malefactor now
in danger leaue vnat-
tempted to get his par-
don? what if one might
be released from his
debt, but asking to haue
it forgiuen? who would
not seeke instantly, who
would spare to speake
that haue this hope?
The conclusions fol-
low.

I.

First, against the Pa-
pists, here is to be no-
ted, that God onely can
forgiue sinne, and re-
store the feeling of his
grace to vs. No man
can haue the life of God
before iustification vnto
life

life on Gods part. Now contrition out of loue to God is a supernaturall life, and therefore must needs follow Gods pardon. This is a demonstration against the Papists; none can forgive sinnes but God.

Secondly, against the Papists note, that Gods forgiuenesse is free; we do not redeeme it with our satisfactions, but beg it of mercie.

Thirdly, marke that no man lineth without his daily sinnes; we like infants haue our scapes; like wounded persons cured,

2.

3.

cured, our scarres, like white swans our blacke feete.

4.

Fourthly, that we may come to assurance that our finnes are forgiven. For whatsoever we aske in Christ agreeable with his will, we know that we are heard in it.

Obiect.

Answe.

They who beg a pardon of sinne, are not sure of pardon. False; for then Saint Peter who knew (by Papists confession) his finnes pardoned, could not say this prayer. Secondly, the construction before, sheweth, that the continuance

nuance in forgiueneſſe,
not the firſt beginning
onely is here asked. We
may inuert it; they who
may aſke forgiueneſſe
may come to aſſurance
that they haue it.

Fiftly, marke that our
faith and inuocation
touching this point,
muſt daily be renewed.

Out of the inſinua-
tion, that our forgiuing
others, is a ſigne we are
ſuch to whom forgiue-
neſſe belongeth, or a
helpe ſtrengthening vs
to beleue the forgiue-
neſſe of our finnes, ob-
ſerue:

All

All Gods actions to vs imprint their stampe in vs : his election maketh vs chuse him , and chuse the household of faith before all others: Know , as the Apostle saith , according to the spirit, not the flesh ; his loue of vs maketh vs loue him and our brethren ; his forgiuing vs maketh vs forgiue our brethren. Againe, when we find that a sparke of grace maketh vs readie to forgiue ; how much more may we assure our selues, that God will out of his endlesse mercies
be

be readie to forgiue vs:
and this Act of ours
though it is no cause,
yet it is a condition, in
which God doth make
vs come to feele the par-
don of our sinne which
he freely forgiueth. So
that as he who seeth a
print of this or that I-
mage, doth know that
the seale hath bene set
there and applied: so
wee feeling our selues
readie to forgiue, do
come to know this
more surely, that Gods
forgiuenesse hath bene
applyed in vs. And as
one that doth see that
blod done

done which is greater, will easily belecue the lesser; so we seeing our selues made by his grace though sinfull ones, ready to forgiue, may much more be perswaded that God so infinite in goodnesse hath pardon for vs, that we may feare him. Thirdly, as they who haue the condition on which a thing is to be done, may boldly expect performance of that which dependeth on it; so we hauing forgiuenesse, in which God hath promised vs forgiuenesse, may be
bold

bold to assure our selues
that we are pardoned.

Let vs therefore nourish
this grace, and put
away implacablenesse,
which once out, will ne-
uer returne; we so for-
giue as neuer to forget:
whereas Gods, and so
all true forgiuing, is his
neuer remembring any
more that which is re-
mitted.

*Petition 6. And leade
vs not into temptation,
but deliuer vs from euill.*

Here are two things
to be considered. The
petition, the explana-
tion, or correction an-
nexed

nexed to it. Petition,
Leade vs not into temp-
tation; the explanation,
But deliuer vs, &c. that
is, leade vs not so into
temptation, but saue vs
from the euill of it. We
reade of three tempta-
tions. First, Gods temp-
ting man. Secondly,
mans tempting God.
Thirdly, the diuel temp-
ting man. The first is
two-fold, as when God
manifesteth his grace he
hath bestowed on man,
and thus he tempted
Abraham: or when he
maketh man see his
weaknesse, and how vn-
boxon able

able he is to stand without his grace. Man tempteth God, when leauing his ordinary way of waiting on God in meanes, he will put him to it, to shew his mercie, power, &c. before his time. Thus the Israelites tempted him. But the third belongeth to this petition: the diuels temptation, who laboreth to bring vs into sinne, and to withdraw vs from God to our temporall and eternall destruction. Euill here signifieth that which maketh vs worse, not in regard

regard of our feeling onely, but in truth and before God: as which doth harmefully separate our vnion, or diminish our communion with God, who is our onely God and all-sufficient portion. The summe is: O Lord we know it is to thy honor our life should be a warfare, neither can we here liue without temptation. Do not ioyne vs against Sathan in battel, but so as still to haue vs in remembrance, that whether he tempt vs by aduersitie, or prosperity, or

or what way soeuer, yet
he may neuer seuer vs
from thee, take vs out of
thy hand, nor diminish
the blessed communion
we haue with thee, far-
ther then thou seest it
needfull, to the end we
might receiue it in great
abundance. The things
we aske are these.

First, that God would
of his mercie keepe vs,
from knowing tempta-
tion, so farre, as he may
with his glory; not suffe-
ring the diuell to assaile
vs this way, much lesse
preuaile against vs: for
though we cannot ab-
solutely

I.

folutely make this request, yet vnder the Lords correction, and with condition it may be propounded; If it be possible, let that cup passe.

2.

Secondly we desire, that if we needs must conflict, that yet God would vphold vs and make vs superiors; euen conquerors in euery thing, wherein we are to be tempted. Now this we do not aske absolutely, for sometimes it is good that we should be foiled.

3.

Thirdly, we desire in
this

this petition, that God,
if he see it good so to
humble vs, as to let vs
take the fall, yet he
would not let our faith
faile finally; but would
so strengthen vs, that we
may see all the evils that
we haue suffered wor-
king to our good, and
our selues at length
more then conquerors,
in him who loueth vs.

Finally, as we aske
this presently for our
selues who are alreadie
in this warfare, so we
wish it to all Gods elect
when they shall be cal-
led to the like condi-
tion.

4.

tion. Now the motives.

I.

First, to thinke to what the temptations of the diuell tend: this is the white he shooteth at, that he might make vs naked before God; stripped of his fauour, which is better then life. For the diuell seeketh by them to make vs dishonor God, rob our hearts of his kingdome, setter vs so with our sin, that we may be disabled from obeying him; to take away all our peace and prosperity in things outward, to fill vs with feare and wearisomnesse

somnesse in all the duties we go about, and vncomfortable doubtings, yea, despairings touching the pardon of sinne; in a word, to bereaue vs of all good which in the former petitions we desire; and to bring vpon vs the contrary euils which are most horrible. He playeth no small games when he beginneth his temptations. Secondly, we must remember how tedious his former tempting & preuailing against vs hath bene; for we (like children, who

2.

3.

remember beating no longer then it smarteth) we I say, remember the bitterneſſe of our daily falls the diuell giueth vs, no longer then God letteth the ſting of them ſtick in vs; and this doth make vs that we feelingly cannot pray againſt that whoſe anguiſh and euill we do not remember. Thirdly, we muſt conſider, how we are euery where ſubiect to temptations, at home, abroad, in wife, children, ſeruants; in good companie, to ſecuritie and vnfruitfulneſſe; in bad, yea

yea in good deeds; before we do them, when we haue done them: as to securitie and pride after thē, at bed, at board. For as fooles and children, not knowing euils feare them not, so we not knowing this euill, are lesse fearefull, and flee not so feareingly, praying to haue it preuented; euery where snares of temptation are laid for vs. Who that should go such a way, in which he could not take a step without danger, would not go warily, and often lift vp his
G 3 heart

4.

heart for protection? Fourthly, we must think how diligent and watchfull the diuel is; he knoweth what baites we bite at, and will cast them out euery where: he knoweth where we are weakest, and he will neuer want occasions to prouoke vs. Againe, we must thinke how mighty he is, what can he not do with vs if God keepe vs not? he would carrie vs to any euill, as a whirlwind doth the dry stubble. Fifthly, we must often repent our owne infirmities, how we be
so

5.

so farre from being able
to withstand him, that
all we haue of our owne,
is readier to follow then
he to whistle vs after
him. Sixtly, we must re-
member such examples
of worthies as haue bene
griuously foiled; as *Da-
uid, Peter, &c.* Yea presi-
dents we haue of some
hanging themselves,
some tempted to it; for
such examples are like
the thunder, though it
strike a few, it feareth
all: and are not we sub-
iect to haue our minds
distracted, assaulted,
with any euen the most

6.

griuous things that e-
uer we heard to haue
befallen others?

Lastly, we must con-
sider what a ioy it is
when we go a day more
freed. Lord what an ease
is it to the soule? or if
we be in a litle forward-
nesse to sinne, yet if we
be rescued seasonably,
how doth it reioyce vs?
what peace doth it
speake to vs? Looke 1.
Sam. 25. 32. Now could
we worke vpon our
hearts the feeling of this
benefit when he haue it,
the sweetnesse of it
would enforce vs to beg
it

it heartily ; whereas not heeding the worth of it, we aske it vnaffectionatly. Now follow the conclusions.

First, this petition compared with the 1. Cor. 10. about the 13. God will not suffer you to be tempted: we see how that Gods sufferance is to be vnderstood without his action, he is a voluntary agent in these things which he suffereth. We must not thinke his permission is a pure permission, either without his will, or working in the thing

I.

thing permitted, as often mans is; for man may be said partly to suffer this, not to do it, because other causes haue their activity without him, and dependencie on him; but it is otherwise with God.

2.

Secondly, obserue that God doth leade vs into all our temptations. It is said, Math. 4. Christ was carried of the Spirit to be tempted. God is the *ayawodirne*, he onely when he seeth inccre doth bring his champions forth, and letteth the power of dark-

darknesse encounter
them; neither can the di-
uels stirre, neither we
bid battell of our selues.
Can the Lions stirre till
the keeper bring them
out? can a dog runne till
he that hath him in a
leasse loose him? So it is,
God he hath them chain-
ed vp in his almightie
power, yea throwne
downe to the prison of
hell: farther then he
doth loose them, and
bring them into the
earth, where this shew is
represented, and battell
to be seene, they are
not able to do any
thing.

thing. Againe we cannot on the other side, being set vpon, buckle with the aduersarie power till God doth leade vs to it. The Kings champion is not to play at his owne pleasure, no more are we farther then God designeth it. But how can God leade vs into those temptations which he seeth will certainly bring vs into sinne? Answer. Because sinne it selfe is not absolutely euill, but onely in respect of man sinning, who would in so doing peruert the diuine

uine order, though he is
vnable; as who accom-
plisheth Gods will, whē
he doth contrary it, for
ought he knoweth. A-
gaine, as vipers are euill
substances, or natures,
which yet are good to
that art which maketh
vipers of them; or any
poison which is euill, as
it is poison in it selfe
considered, yet is good
as it is poison, to a skil-
full physitian: and as a
blister on the flesh is a
naturall euill as a blister,
yet a blister as a blister
is good when a cunning
physitian doth draw it,
and

and may see it for good
vse; so is sin to God: we
must then not cast our
selues into temptation;
he that loueth danger
shall perish. We must
not make our selues
poore as those he-
ritickes that renounce
all their substance, that
in voluntary pouertie
they may commend
themselves to God. A-
gaine, this must teach vs
contentment in all our
temptations: not that
we must preuent repen-
tance by this considera-
tion; but we must when
we are truly humbled by
this

this meanes, keepe our
selues from being swal-
lowed vp of sorrow. For
Gods will, and Gods
turning all to good; the
diuell will whisper them
so as to make vs passe by
all exercise of a broken
spirit in those things
wherein we haue offen-
ded.

Thirdly, from this
consideration we must
walke in feare before our
God, who as a sheep-
heard setteth his dog
on a stray sheepe, so can
he set the diuell on vs to
hound vs home if we
stray from him. Lastly,
we

we see from this to our comfort, that the diuell cannot come against vs at his pleasure; we are in the hands of our heavenly Father. Thirdly, we note hence, that all our strength against temptation is in God onely; he onely dissolueth the workes of the diuell, trampleth Sathan vnder feete, keepeth him that he cannot so much as be disturbant to vs; when it pleaseth him we are downe with the least blast; were we in state of innocencie we would not stand a moment: let

247

vs

vs therefore trust perfectly on his grace, put on the shield of faith onely. Our forefathers acknowledged y God, not their strength, gaue them all saluation against corperall enemies; how much more must we confesse it against spirituall? Who knoweth the power of Sathan, or the infirmity of their owne flesh, that will not confesse this most entirely? But what serueth the armour for? Answer. Onely to this end, that we may be able to get and hold God with

with vs, fighting for vs. Fourthly, we see hence, not temptations, but euill of them is simply to be prayed against; for these are often most beneficiall. We must therefore learne to yeeld obedience, and bid our God smell a sacrifice from the bitterest things we taste, so farre as they are his disposition; taking shame to our selues in them, as they are the fruits of follie.

Fiftly, we may note hence, that no temptation shall be able totally or finally to separate the

the Saints from God;
for that we are taught to
pray agreeable with his
will, we are heard in that.
Now this were the great-
est euill, not onely in
regard of our seeming
or appearance to vs, but
of the matter it selfe.

Sixtly, this is a great
daily mercie, when God
keepeth vs from temp-
tation: not to know a
disease is better, then ha-
uing it to be healed of
it; indeed Gods men-
ding is better then his
making, which somewhat
alters the matter. Not to
fall when we are readie
to

to fall, is a great fauour. If one when our feete are ready to fall from vs, should hold vs vp, we would count it a great benefit; but to haue our damages aduantage vs, this is the euidence of power and goodnesse it selfe.

The conclusion followeth, partly containing a reason why wee aske all these things at Gods hands; partly a confirmation of faith asking; partly a praising of God. From which, three things are to be marked. First, that none
is

is to be inuocated on,
but he who hath the
kingdome, power and
glorie: therfore no crea-
ture.

These words then
containe the reason,
why we come petition-
ning to our heavenly
Father. For as one lac-
king this or that in a
house which is the mai-
sters, cometh in by the
backe doore, if he pray
a seruant to giue it him
whose it is not, who hath
no power so to do, &c:
so if we seeke our neces-
sities temporall and e-
ternall, at Angels or
Saints

Saints, which are seruants to God, who haue no power to do any thing farther then becomed to by God, we take a wrong way to the wood.

But the Papists thinke all is made whole while they do call vpon Saints or Angels, not as the principall authors of the things they aske, but as secondary patrons, who vnder God worke these things for vs. To which is answered, that not onely to do religious adoration in any kind to them, as the principall and

and chiefe power, is sin: but also to call on them, or trust in them, as being some secundarie diuine powers, although inferior to God. The Angel-worship among the Colossians, did not defer thus much, as if they had bene the chiefe diuine powers; and yet is condemned. *Nebuchadnezzar* did not enact that he should be worshipped as the highest God; yet because he would haue honour, in some degree diuine, *Daniel* did decline it as flat idolatric. Again, this distinction

tion with which they would salue their fact, may be turned vpon them, as making against themselves. For therefore these may not be called vpon, neither may be trusted to religiously, because they are secondarie workers of things vnder God who is the principall agent.

Secondly, we see what may confirme vs in assured hope to receiue our requests, namely, to thinke that God hath the kingdome ouer vs, that he is powerfull and glorious. There is a respect

spect betweene Kings
and their people, which
bindeth them mutually
one to another. Hence
it is that we promise our
selues protection, main-
tenance in our life, the
benefit of subiects from
them, because we are
their subiects, and they
haue the kingdome o-
uer vs. That God who
by reason of this obli-
geth sinful men to seeke
the weale of all their
people, because they
haue receiued a king-
dome ouer them; him-
selfe will not faile on the
same ground, to pro-
cure

cure all good to vs, who
liue vnder the regiment
of his grace. Yet because
it is not enough that
God should haue the
regall authoritie ouer
vs, vnlesse he had the
power also of working
all things for our weale,
therefore this is ioyned
[Thine is the power.]
What were subiects the
better to be vnder a gra-
cious Prince, but weake,
hauing as short hands
to do them good, as a
large heart to wish it
them? So should it fare
betwixt God and vs, if
he were not almighty,
able

able to subdue all things
to himselfe; our faith
were shaken. For we
cannot expect the trea-
ding of Sathan vnder
our feete, the quickning
of vs in our soules to e-
uery good worke, the
iustifying, the prote-
cting of vs; we cannot
expect these things
from one who hath not
all power.

Thirdly, had God the
right to helpe vs, had he
the power also; yet were
it a thing that made not
for his glorie, respected
not the aduancement of
his honor, our beleeve

H 2 might

might wauer : which
now it need not do, it
being Gods honour to
performe all good
things for his chosen.
Honor is with men the
spurre of actions : haue
men right and power to
effect this or that, not-
withstanding if it con-
duce not to their honor
and glorie, they will not
moue a finger to it. But
now there is nothing
that wanteth to our as-
surance, while we know
that we are such to whō
God hath right; such for
whom he hath all po-
wer; such, whom to pro-
tect

rect and blesse with all things spiritual and corporall, is his great glory. The case standing thus, how can we doubt of receiuing the things we aske at his hand in the Name of his Christ?

Amen] True it is; we thus flie to thee, ô Lord, be it according to our desire. An asseueration, with , or expressing of earnest longing to obtaine all the things in this prayer aboue named.

this prayer about
 name all the things in
 earnest longing to ob-
 tain, or expecting to
 obtain. An illustration
 be it according to our
 thus fit to meet our
 Amen! True it is, we
 name of his Christ?
 make as his hand in the
 joining the things we
 how can we doubt of re-
 The call standing thus
 until this great glory
 things spiritual and cor-
 rect and blessed with all

A. H.

A
TREATISE
Vpon the SIXE
PRINCIPLES:

*Written by that faithfull ser-
uant of God, Maister PAUL
B A I N E, sometime Preacher
of Gods word at S. Andrewes
in Cambridge.*



LONDON,
Printed by Richard Field
for Robert Milbourn.

1619.

A
TREATISE
UPON THE SIZE
OF PRINCIPLES

By JOHN HENRY LAMBERT
OF THE UNIVERSITY OF CAMBRIDGE
FELLOW OF TRINITY COLLEGE
AND OF THE SOCIETY OF THE
FELLOWS OF THE ROYAL SOCIETY
OF LONDON.



LONDON,
Printed by Knap & Fildes,
for Robert Wilkinson.
1619.



THE FIRST PRINCIPLE.

Question.

VV *What dost thou be-
leeue concerning
God?*

*Answ. There is one
God, Creator and Gover-
nor of all things, distin-
guished into the Father,
the Sonne, and the holy
Ghost.*

All necessary know-
ledge which man is
bound to know, may be
reduced to two heads;
The knowledg of God,

H 5 Iohn

Iohn 17. 1. This is life eternall, to know God; and the knowledge of himfelfe, heathens acknowledging their *nosſe teipſum*, the chiefeſt wiſedome. Now the knowledge of God is firſt in order, as who is the firſt ſampler after which man was created (for we were made after his likenefſe,) as alſo in whole affectionate knowledge the bliſſe of the creature conſiſteth. Concerning God three things are ſet downe to be beleaved: firſt, the v-nitie of his diuine nature;

ture; secondly, his operation or working without himselfe: thirdly, his distinction of persons. For the first: beside the euident testimonies of Scripture, on which our faith is builded, we may by reason demonstrate this truth. First to vnfold it, then to prooue it. God is one not in beginning and kind, in which regard all men may be said one: nor in consent, as the multitude of belecuers were said one, Act. 4. But one in nature, the spirituall essence of God which is
eter-

eternall, knowing all things, past, present, and to come; almightie, &c. being but one, and no more in number: as this elementary lightsome body of the Sunne is but one, so that spirituall nature of God, which is a light to which is no accessse, is but one singular nature, which is not nor cannot be multiplied. Sound reason teacheth that God is infinirly perfect aboue all that man can imagine; but were there many gods that had euery one seuerally their diuine nature,
as

as there are many men
and Angels, that haue
seuerally their distinct,
humane, and angelicall
natures in them; then we
might conceiue a more
perfect God then any,
viz. such a one as had
in himselfe the perfe-
ction of all the other.
This therefore doth
teach vs how to con-
ceiue of the diuine na-
ture; not as the hea-
thens did, who thought
it multiplied as the na-
ture of other creatures,
but as of one singular
essence, which admit-
teth not any other by it,
as

as hauing it in selfe all perfection which can be found in the diuine nature. Secondly, we see hence the incomparable vnity which the Father, Sonne, and Spirit haue, as who haue euery one the selfe same nature. To this we must looke, that we may in our owne measure expresse it in being of one heart, thinking and affecting the same things. Father, I pray thee that as thou and I are one, so these may be one, one mysticall person.

The second thing is
his

his working without
himselfe, that is, his vo-
luntary bringing forth
the whole creature visi-
ble and inuisible, in na-
ture and being different
from his owne. For as
man and woman do
some works within their
owne nature, as propa-
gating their like; some
without, as build houses,
make other artificiall de-
uices: so God hath his
worke within his diuine
nature, as the eternall
begetting of his Sonne,
& breathing of his Spi-
rit; as also his workes
without his nature, such

as

as he doth voluntarily of his owne accord, ha-
uing had libertie of will
not to haue made them,
or otherwise to haue
framed them then they
are. Now first he is said
the Creator, which im-
plieth two things: First,
his giuing a being to all
these things we see, and
to all spirituall natures
which are not seene
with the eye, when they
were not at all in the na-
ture of things. Nothing
can make it selfe: and
therfore as seeing good-
ly buildings in cities
peopled, we gather that
there

there were excellent workmen; so beholding this earthly habitation with the furniture of it, we may conclude, there was some most wise and mighty Spirit that framed these things. The second thing in creating is, that God doth continue the kinds of things, and vphold the being which he giueth them. For nothing that is not this or that by nature, can longer continue to be so, then the working of the cause lasteth which first brought it to be so. As water is not hote

hote by nature, therefore longer then fire is vnder, which first made it warme, it will not continue in heate, but by little and little draw to coldnesse. So the aire is darke, and therefore as the Sunne maketh light-some day, so longer then it abideth, the day lasteth not. So things not hauing of themselves their being, kinds, law of propagation, but receiuing these things from God; longer then he vpholdeth them in this estate they could not endure, but would
returne

returne to nothing,
whence they were pro-
duced. A man when he
hath made an house,
doth leaue it, & it stan-
deth without him, be-
cause he giueth an arti-
ficiall order onely, not
the substantiall being,
which the matter of the
building hath in it selfe,
not from the builder.
But did man giue the
being essentiall as well
as order artificiall, were
he withdrawne, the
whole frame would be
dissolued; as if he stirre
any thing that moueth
not of it selfe, where his

mo-

motion stayeth, the thing so mooued doth stay likewise. Secondly it is said, the Gouvernor, that is, he moueth them to such ends as are pleasing to him. A wise housholder ordereth his whole familie. A wise King keeping in his Court, doth by his authority and lawes rule the remotest parts of his countrey. So God, Father of all the family in heauen or earth, King & Lord of all the creatures; he in the heauens which is the court of his Maiestie, doth by his power,

power, lawes, Spirit of
grace, rule heauen, earth,
hell; for hell is but a pri-
son to the great God.
But how fareth it then
that such wicknednesses
are committed? Answer.
There is nothing simply
euill, but onely in regard
of the inferiour instru-
ment, who is willing,
but not able to peruert
the diuine order; and
therefore these euils we
see are like twofaced pi-
ctures, which seeme on
one side beautifull wo-
men, on the other vglie
monsters. So looke at
the lewdest workes, as
from

from God they are most beautifull, as from the sinner monstrous; as in the crucifying of Christ the cursed Iew wrought despitefully, but God most graciously. *Ob.* He that is a Creator & gouernour, which sometimes he was not, is changed; but God now is thus, and before the world began he was not, and therefore he is changed. The first part is false, because the termes of Creator, and gouernor, put no reall change inherent in God, but imply a change in

in the creature. For as the Sunne enlighteneth the earth euery day, and changeth the face of the creatures, without being it selfe changed; so God createth and governeth. *Vses.* First, we see here a ground of thankfulness to God; we count an vnthankfull child a monster of men, because he is vnthankfull to them by whom he receiued his being; but how much more grosse is our vnthankfulness to God, whose instruments onely our parents were in bringing

vs

vs forth. Secondly, we see hence what cause we haue to walke in feare: for we moue, haue being, liue in him. If one should haue vs so ouer a riuer, that if his hold should ceasse we could not but drowne forthwith; ô how would we feare to prouoke him who had vs at such vantage? but thus it is with God, that if his power vphold not, we should come forthwith to vtter nothing. Thirdly, we see what a leud part it is, not to acknowledge God. Not to acknowledge a King

King in his gouernment, yea not to be readie to take the oath of allegiance, we disclaime it in any as a part vnworthie a subiect; so not to subiect our selues to the living God, is a part vnworthie any creature.

The last thing to be beleened is the distinction of this one God, in regard of persons, into the Father, Sonne, and holy Ghost; for the conceiuing whereof foure things are to be noted. First, that these respects of God, begetting, begotten, and proceeding,

ceeding, do not make any composition as diuers essentiall parts of one thing, but distinction onely; as East, West, North, South, so distinguish the heavens, that they are not essentiall parts whereof they are compounded. Secondly, it is to be observed, that these three, though there is order of precedency in nature, as the Father before the Sonne, the Sonne before the Spirit, yet they are all coeternal in time; as fire is in naturall consideration before heate
or

or light, yet in time they
are altogether. Thirdly,
it is to be noted, that
there are said three per-
sons, not three Gods: for
neither *tres dij*, nor *tri-
plex Deus* are fitly spo-
ken, because the one
multiplieth, at least in
appearance, the diuine
essence; the other resi-
steth the diuine simplici-
tie. Three persons there-
fore there are, hauing all
one and the same diuine
nature, as if *Thomas*,
John, and *Mathew* could
be supposed to haue
one singular soule and
body common to them

all, & entirely possessed
 of every one. Fourthly,
 we must know that no
 carnall thing is to be
 thought of the genera-
 tion, natiuitie, proces-
 sion, but the myserie is
 altogether spiritually to
 be conceiued; but this
 myserie is in regard of
 clearer knowledge, reser-
 ued, till we shall be like
 Angels. In the meane
 while *aspici potest, intro-*
spici non potest, lest that
 befall vs which happe-
 neth to them that looke
 full against the Sunne,
 viz. lest our eyes be da-
 zeled.

The

The second Principle.

Q. **W**Hat dost thou
beleene con-
cerning Man, and con-
cerning thine owne
selfe?

Ans. All men are
wholly corrupted through
Adams fall, and are be-
come slaves of Sathan, and
guilty of eternall condem-
nation.

The knowledge of
man followeth, which
standeth in these foure
points: First, to know
how he was in his state
of creation; which is pas-
sed ouer, and is left to be

gathered by the contrary. Secondly, what is his estate as he is fallen. Thirdly, what by grace. Fourthly, what it shall be in glorie. The three last are opened in this, and the questions following. The second estate this answer unfolds, setting downe our miserie, first in respect of our corruption; secondly in respect of punishment. The corruption is set downe by three circumstances; first from the parties corrupted, all; secondly from the quantity of it, wholly; third.

thirdly from the first
author of it, *Adams fall*.
The latter of punish-
ment hath two branches.
First, our thraldome vn-
der Sathan. Secondly,
our guilt of damnation
euerlasting. First then it
is to be marked, that no
creature coming of *A-*
dams is exempted from
corruption. Rom. 5. In
whom all haue sinned:
We, saith *Paul* of the Je-
wish people, are by na-
ture the children of
wrath as well as others.
For like as the roote, like
will be the branches,
and who can bring any

thing cleane from that which is vncleane? So that the Virgin *Mary* is not exempted, who neither was conceiued, nor yet liued without corruption; who was more blessed in beleeuing on God her Sauour, then in bearing his flesh within her belly. Christ indeed was free. For though he was in *Adams* loynes, yet he was not of *Adam*, but miraculously framed by the holy Ghost; and so, as he was exempted from the ordinary line of generation, so likewise from the

the corruption which
was a consequent of it.
Secondly, it is to be no-
ted, that we are not in
part, but wholly corrup-
ted, there is nothing in
vs sincere and vndefiled.
So that looke as a man
who hath a leprosie o-
uergrowing him from
top to toe, so are wee:
The imagination of
mans heart is euill, yea
onely euill continually.
Gen. 6.5. & 8.21. There-
fore the Scripture ma-
keth vs voide of all
strength to good. Rom.
5.10. We cannot thinke
a thought as of our
I 5 selues.

selues. Nay, full of enmitie against all righteousness. Rom. 8. The wisdom of the flesh is enmitie against God: prone to all euill. Rom. 3. We are, in a word, dead in sinne and trespasses. Eph. 2. Which doth let vs see how the Papist is deceived, who dreameth of a power in the will vnto good, if it be loosed & awakened; as in a man asleepe, or fettered, there is power to go, and so forth, if he be waked and set at libertie. But the life of God, in which all the power

were vnto good was
grounded, is gone from
vs. Ephes. 4. They were
estranged from the life
of God through igno-
rance: now twixt them
and vs by nature there is
no difference. *Ob.* Man
hath by nature some
knowledge of God, and
his dutie to God and
man. *Ans.* None at all
that is true and saving,
but such as may shew
the ruines of time in
him, & make him more
inexcusable. Secondly,
we must labour to haue
conscience of this our
total defilement: I know
in

in me there dwellerh no good thing: for it humbleth vs, and maketh vs haue no confidence in the flesh, but haue all our reioycing in Christ Iesus; and know that what good thing we do, it is in him and through him. The third thing to be marked is, that sinne wherewith our nature is defiled, is as a loathsome corruption in it: it is the death of the soule which maketh it rot in filthie qualities, as odious before God, as the stinke and filthie saour of a dead corps is in the nostrils

strils of man. Yea it doth putrifie the body and make it mortall, fretting it through, often before it be discerned, as a moth doth a garment: which must the more affect vs. Were we with *Job* from top to toe couered with biles, it would grieue vs: but our whole spirits being fraught with more filthie corruption thē which breaketh out at the eye, mouth, eare, &c. we are not touched.

The fourth thing, through *Adam*, teacheth vs whence our miserie

serie is deriued, euen from our first parent, whose sinne we are guiltie of, and whose corruption is propagated vnto all his posteritie. For if parents rebelling against earthly Princes, their children are tainted and disinherited, much more is this iust with God. And as we haue the guilt of his fault, so we cannot be free from his infection: *Parentem proles sequitur*: Like egge, like bird; as often men hauing the falling sicknesse, and beget children hauing the same

same diseases; which
must make vs further be-
waile our condition.

Were we descended of
one that had bene exe-
cuted for treason, and so
were pointed at as a trai-
terous brood; without
inheritance in earth; had
we but with our nature
the stone, or falling sick-
nesse from our next pa-
rents, we would bewaile
our vnhappy natiuities.

The second part of our
misery first teacheth vs,
that all of vs by nature
are slaues of Sathan. To
be a slaue or vassall is
hard, but to be the di-
uels

uels vassals most miserable. Hence it is we are said to be in his power, and in the kingdome of darknesse, and he to be the god of this world. For looke as a man is seruant to whom he yeeldeth himselfe voluntarily to obey, so are we, as who reuolting from God haue voluntarily enthralled our selues to Sathan. For as the soule leauing the body, the body dieth, so God leauing the soule, not in regard of the presence of power but of grace, the soule forthwith dieth. A-
gaine

gaine, as a iailour hath from the King & chiefe Iusticer power ouer his prisoners, so hath Satan as being iaylour & executioner to Gods iustice, power ouer vs; which must make vs still see our miserie. Woe to the sheepe whom the wolfe gouerns: were we slaues seruing vnder the Turke in his gallies, how would it grieue vs? but thus one might be more free then the Turke himselfe. Were we as the Israelites in Egypt, wee would lament: but to be thralled to him that like

a

a roaring Lion seeketh to deuoure vs, is much more intollerable. Lastly marke that we are subiect to eternall death, death endlesse and easlesse, both of soule and body; the soule is dead, while we liue we feele it not, because wee are dead: the body is mortall tending to death, for as a moth is in a garment, so lieth sin in vs, corrupting our body by little and little without ceassing, till it be dissolved. In death the soule is gathered to those Apostate spirits, who keepe
it

it imprisoned in hell till iudgement; then at the great day soule and body, hauing sinned together, shall suffer together euerlastingly. If a man sinne against the maiesty of an earthly mortall Prince, he is punished with temporary death or perpetuall imprisonment, if he could be supposed to liue alwaies, he should lie in for euer; how much more deseruedly are we subiect to eternall death who haue sinned against an eternall God? Which still moueth vs

to

to take notice of our estates, and lament them while there is hope. If our bodies were in such case, threatening death, would we not be touched? if we were condemned to die as malefactors, would we not wring our hands to thinke on such miserie? How much more shold it mooue vs to thinke that we are subiect to everlasting death, which hath already seized vpon vs in the spirituall death of our soules, and mortalitie or dying states of our bodies?

The

The third Principle.

Q. **W**hat meanes
is there for
thee to escape this damna-
ble estate?

Ans^r. Iesus Christ the
eternall Sonne of God, be-
ing made Man, by his
death upon the Crosse, &
by his righteousnesse, hath
perfectly alone, by him-
selfe, accomplished all
things that are needfull
for the saluation of man.

The answer setteth
downe two things, first,
the author of saluation,
secondly his perfect sa-
ning of vs. In the first
there

there are two things, first who it is, viz. Iesus Christ: secondly what kind of person he is, after a sort compounded, viz. the eternall Sonne of God, God with the Father and Spirit; and man also, that is, God the Sonne having such a soule and body, as we haue for the essentiall nature of them, assumed to him into y fellowship of his person. The second, his perfect sauing of vs, is likewise set downe, first from his active obedience, that is, his fulfilling the righteousness

teousnesse of all the cō-
mandements; and his
passiue obedience, that
is, bearing the cursed
death, which are the
things whereby our sal-
uation is wrought for
vs: Secondly, from the
solitary manner of wor-
king these things, viz.
that he did and suffered
all things due to this
end, by himselfe, with-
out leauing part of this
businesse to the Saints
and our selues. First, for
his Name: such as re-
taine to great persona-
ges, they know their
names and their whole
style;

style; which comprehendeth all their Signiorities, honours, and offices which they haue and beare in the common wealth; and we, if wee heare of some person more famous for this or that, are not well till we haue learned his name: how much more should we be affected toward the name of him, that hath wrought the salvation of mankind? Now as great men haue their proper names and styles of office, honour, &c: so Christ hath his proper name Iesus, which signifieth

fieth a Sauiour; and of
office, Christ, which sig-
nifieth one annointed.
Names should admo-
nish vs somewhat con-
cerning the nature of
things named by them:
so do these names. For
he was called Iesus, be-
cause he was to saue his
people from their sins;
not only from the guilt,
which he doth when he
bringeth vs to see in him
the pardon of our sins;
but from the power of
sinne: which he doth
every day, yea houre,
while he tameth & sub-
dueth our sinne in vs,

preserueth vs from the
rage of it, and preuen-
teth the occasions wher-
upon it would swell and
rage in vs, and trampleth
Sathan vnder our feete,
who is the vnquiet moo-
uer of sinne in vs, and
musterer of all occasi-
ons against vs. Now he
is the Christ, or annoin-
ted of God, because that
which y priests & kings
annointing did signifie,
is accomplished in him,
in whose humane na-
ture God dwelleth per-
sonally; adorning it with
innumerable gifts of
grace and glory super-
naturall,

naturall; as the soule
doth bring forth in the
body many naturall
properties, while it abideth therein as personally conioyned with it; and thus he was annointed, that he might be a fit King and Priest, and Prophet to his Israel. How sweete then are these names of our Sauiour, so refreshing the heart as a sweete ointment doth the senses! they are *mel in ore, melos in aure, iubilum in corde*. We must therefore enquire after them & gladly know them. He were

a forrie seruant that should not care to know his maisters name to whom he belongeth. What shall become of vs, who, professing our selues to belong to God our Sauour, know not the first letter of his name?

Secondly, marke what kind of person our Sauiour is, such a one who is the eternall Sonne of God made man, that is, God and man in one person; the eternall Son being a perfect person from all eternitie, taking our nature into the vnitie

tie of his owne person.
To open it, first note
who is incarnate, the e-
ternall Sonne; then how.
To the first, we are sons
but by grace and adop-
tion, begotten in time
by the preaching of the
Gospell. The Angels, &
Adam in innocencie
were called sonnes, but
in time brought forth of
nothing, viz. when
time began: but Christ
is begotten of the selfe-
same spirituall essence
the Father hath, coeter-
nall with himselfe. Now
to know how they are
vnited, we must consider

that the three persons of the Trinitie are one, but in nature which is one and the selfe same in all the three; but here two natures are vnited in one person, God the Sonne hauing a perfect personall being, did take a soule and body, not into vnion of his diuine nature, but into communion of his person. So that the nature diuine and humane are distinct, but the personall being, which onely before subsisted in the nature of God, doth now subsist in the nature of

of man, which doth no
lesse essentially belong
to the Sonne of God
his person, then the di-
vine nature it selfe, in
which before it onely
subsisted. The summe is,
God the Sonne from e-
uerlasting a perfect per-
son, being onely in the
nature of God, did in his
time appointed, create
a soule and body, not
hauing personall being
of themselves within his
owne person; that his
personall being might as
really exist afterward for
euer in mans nature,
with the diuine, as be-

fore it had done in the
diuine nature alone. So
that as the soule and bo-
dy make vp the personal
being of one man, so the
diuine nature and hu-
mane are one Christ af-
ter a sort. This is the dif-
ference, the soule hath
no perfect personall be-
ing of it selfe before the
body, but the soule as
one part, and the body
as another, do mutually
conspire in constituting
the personall being: a
third thing, which nei-
ther hath by it selfe.
Whereas God the Son,
doth not take our nature
as

as to make vp a personall being, which himselfe had from euerslasting; but to receiue from him, hauing perfect being, that which it selfe had not. So that our nature is a part of his person, not constituting any perfection in it, but superadded to it, as in it selfe most perfect from euerslasting to euerslasting. This comparison shall serue; for others of the oake and misceltoe, of a sience engrafted into a tree, are not more plaine in expressing, how the two natures of

God-man become substantiall parts, as it were of one person: and all similitudes here must needs be defectiue, because there is nothing in nature that hath the essence and substance of any thing without the being this or that thing; as Christs soule and bodie were the common nature and substance of a man, without being this or that man. Again there is nothing in nature, which being this or that, can communicate that being it hath with another, as the Sonne

Sonne of God doth his
personall subsistēce with
this body and soule,
which were alwaies
without any being but
in him. Our great Savi-
our then is God-man.
Were he not man, he
could not die, nor haue
right to redeeme vs, as
being not our kinsman,
with many such like cō-
siderations: were he not
God, his obedience and
sufferings wold not be of
value: God hath redee-
med vs with his blood.
Againe, man could not
sustaine the curse, and
those powers of dark-
nesse

nesse fearefully assailing it; hence it was that Christ man was not swallowed vp, because the Godhead did support it: as one man may be planted in some standing so impregnably, that he may beare the assault of a whole army; so how strong was this man which God had created within himselfe? This must aboue all be thought of, this, as the rock: The naturall Son of God is our Sauour. Mat. 16. What shall the gates of hell do against him? The vse of this is,
first

first, to consider his infinite loue, that hath not abhorred the Virgins wombe, that hath made our flesh and bloud a substantiall part of his person. If great men vouchsafe but to be free of some worshipfull Company, if they condescend to be heads of some Corporation, it is held a great matter: but suppose there were a great kindred of poore lacke strawes which had rebelled against the King; should the Prince match himselfe with some poore maide of
the

the tribe, that so he might pacifie the King toward them, here were grace, such as no report of storie could second. The King of heauen hath, when we were all poore rebels, matched himselfe with our flesh and bloud, by couenant of personall cohabitation with it, neuer to be dissolved.

Secondly, we must hence see what reason we haue to come to God with boldnesse. God in himself is a light, to which is no access, a consuming fire: but loe
he

he hath made himselfe
God-man, that looking
at thy owne nature thou
mightest not be afraid
of him. The ancient
sheepheards to make
themselues lesse awfull,
and more louely to their
sheepe, were wont to
go couered with their
skinnes: So this sheep-
heard of our soules, that
he might not be terrible
vnto vs, maketh him-
selfe like vnto vs in flesh
and bloud. Though we
feared some great man,
yet were he married to
our house, very neare vs,
this circumstance would
animate

animate vs not a little: thinke the same of thy God, married as afore-said to thy flesh. Thirdly, as this sheweth loue, and encourageth; so to consider, that God is he that dwelleth in our nature, will be a ground of hope against all euils whatsoever. Naked man could not helpe vs: thou must neuer stay in seeing man. But as when thou seest a body, thou knowest it is such a ones body; so when thou imaginest that glorious body and spirit, still thinke whose they are, the

the eternall Sonnes of
God. On this person as
God fixe all thy trust; as
man, thou hast encour-
agement, but as God,
thou hast matter of con-
fidence, as who cannot
be withstood in his gra-
cious pleasure toward
thee: our affiance is built
vpon the person that is
man, but as he is God,
not as he is man. For
curled is he that trusteth
in flesh. Lastly, seeing
Christ hath for our sake
taken our base nature,
how equall is it, that we
at his request should la-
bour to be partakers of
the

the diuine nature, that is, of heavenly qualities and condition? Should the Prince hauing done such a thing for the poore snakes aboue named, intreate nothing at them but that they would liue at Court with him, and partake in his glorie, were it not an easie suite?

The next thing that followeth, is that Christ hath done and suffered all things for vs; euen the cursed death. We of our selues are bankrupts, who stand indebted vnto all obedience

to euery commandement, which is that perfect righteoufnesse the Law requireth; who likewise are in debt to the iustice of God, because we haue sinned, in debt, I say, so farre as to beare the cursed death. Cursed is he that continueth not in all to do it alwaies. Now God hath put himselfe surty for vs, he hath in our roome bene obedient to euery commandement, if this be to be asked of vs; and he hath put his body & soule twixt this cursed death and vs, that so we
might

might be discharged. If
a man do this or that of-
fice for vs when absent,
ô how kindly we take it,
especially if he do it out
of his meere good will
vnspoken to of vs? But
how should we take this
to heart, that Christ
hath, when we could not
through our graceles-
nesse once aske him, ful-
filled all righteousnesse,
which we were to fulfill?
We take it as loue in
men, if spoken to, they
will do small matters of-
ten for vs. Againe, he
that will beare a blow in
our behalfe, be bound
for

for vs in great summes
of money, especially he
that will lie by it for our
good: but how much
more are we to acknow-
ledge this grace of
Christ, who hath bene
our surety, payed for our
deliuerance, not siluer or
gold, but his precious
bloud? Againe, this is the
sure anchor of our faith,
our surety hath dischar-
ged all that can be requi-
red at vs. Now a debt in
iustice once payed can-
not againe be deman-
ded. Who then shall lay
anything to our charge?
it is Christ that is dead,
yea

yea risen from the dead
for the iustifying of vs.
He hath once satisfied
all in the behalfe of vs
who belecue; who then
shall be able to demand
ought at vs?

The next thing is,
that Christ alone hath
done and suffered all
things for vs; not Saints,
nor our selues are to be
Saviours, but the glorie
of this belongeth to that
Name alone: shall dust
and ashes be set to helpe
out the great God in
that he goeth about? Let
the Sunne borrow light
of candels when this
may

may be prooued. What-
soever mooueth God
to saue vs as without
himselſe, whatſoeuer ef-
fectually applieth it, all
is in Chriſt. Chriſts paſ-
ſion the medicine,
Chriſts diuine power
the vertue which wor-
keth all in all. True it is
that faith, repentance,
thankfull confeſſion are
required: but firſt, not as
cauſes working our ſal-
uation, but as meanes
without which we come
not to this ſaluation. I
am ſicke, there is a Phy-
ſician which healeth
ſuch as I am onely; he
would

would haue his patients
haue a good perswasion
of him, be thankfull to
him, be sorrie if they
rudely prouoke him.
Now such he with his
medicines (by his art ap-
plying the same) resto-
reth to health. Who
would say, that a mans
going to the Phyfician,
his sorrow for offending
him, his thankfulnesse
toward him, do properly
cure him of his disease?
euery thing necessary to
this or that end, is not a
cause of that to which it
concurrerh as needfull.
We haue need of meate
and

and drinke that we may
serue God, yet meate &
drinke are no causes of
godlinesse. Secondly,
these things needfull are
begun in vs, continued,
perfected by Christ, the
author and finisher of
faith and all other gra-
ces in vs. Now the Pa-
pists do in these two
branches derogate from
Christ his absolute sa-
uing of vs. First, that they
make man in part to do
and endure that which
is the medicine healing
of him. Secondly, that
they make him out of
the power of his wil, not

or

L

crea-

created in him when he
is onely regenerate, but
remaining in his corrup-
ted nature, to bring
forth those things which
are necessary to con-
curre, that saluation
may be applied. Let vs
therefore know that in
Christ we are compleat,
and hauing such an one
who is able perfectly to
saue vs, let vs not looke
any other way to any
creature in heauen or
earth. It is Christ that is
dead, risen, yea that ma-
keth intercession. If the
Prince should vndertake
a thing, who would with
he

he might for his further securitie haue some poore subiect ioyned with him; that which is perfect is marred by adding ought vnto it. And who will say that Christs sufferings, righteousnes, effectuall application are any way defective? Let vs then with the Apostle care to know nothing but Christ, and him crucified. A fift wheele helpeth nothing, troubleth not a little; so it fareth with all additaments of righteousness and sufferings that are ioyned with Christs,

in iustificating and satisfi-
ing for vsuall sinnes

The fourth Principle

Q **B**rethren mayest
thou be made
partaker of Christ and his
benefits? **A** Yes if thou
be a man of a contrite
and humble spirit; by
faith alone apprehending
and applying Christ with
all his merits unto him-
selfe, is iustificed before
God, and sanctified.

This Principle layeth
downe foure things, first
what is the qualitie of
the person to be saued,
in

in those words, a man of
an humble and broken
spirit. Secondly, the
grace, by which, as a
meane, he is saved, or
the grace apprehending
that whereby we are sa-
ued, viz. faith alone.
Thirdly, the thing ap-
prehended, Christ & his
benefits. Fourthly, the
fruits following vpon
Christ and his benefits
apprehended, our iusti-
fication and sanctificati-
on. For the first, obserue
that none whose spirit
is not broken with con-
science of sinne, hath be-
nefit by Christ. I came

not to call the righteous,
but the sinner; not such
as thinke themselves iust
enough, but such as
through my working in
them see their finnes, to
call these to repentance.
Come to me ye that are
weary and heavy laden.
God commanded that
the Paschall Lambe
should not be eaten but
with bitter herbes, to
teach vs that without
the salad of godly sor-
row and contrition for
sinne, Christ saoureth
not. For looke as man
must be hungry yet he
will care for bread, and
must

must feele himfelfe ficke
before he will care for
the Phyfician; fo it is
with vs: if our foules
feele not themfelves
empty of all goodneffe
and ficke of finne, they
will not care for Chrift,
the bread of life, the
Phyfician of diftrefsed
foules. We muft labour
therefore to be caft
downe in the fenfe of
our misery. Were we
guilty of faults for which
the law of man would
feuerely punifh vs, how
would it go neare vs? for
our breach of Gods
lawes we take no care: if

we haue lost little things
on the earth, we grieue;
but to be cast out of
heauen our eternall in-
heritance, this stingeth
vs not. Such is the wor-
king of sin, it is a death
of the soule, which ta-
keth away sense of sick-
nesse, as in the body, the
nigher death & lesser we
feele, & the more dead-
ly the sicknesse the lesse
it is perceiued. Againe,
it doth like drunken-
nesse take away the spi-
rituall vnderstanding of
our miseries. A drunken
man feelerh no knocks;
so we, the diuell hauing
made

made vs drunken, feeble
not how we are wound-
ded.

Secondly, obserue
what we must do to be
saued; Beleeue on
Christ. Such as would
be cured of their stings
which by serpents they
had receiued, must looke
vp to the serpent of
brasse, which God did
set vp: So we that will be
cured of the poison
which the old serpent
hath conueyed into vs,
must looke to Christ
with our eye of faith.
What shall we do that
we may be saued? Be-

leeue, saith *S. Paul*. For
as it is not enough that
there is a Physitian
which hath a medicine
readie for this or that
griefe; but the patient
must go to him and take
it: and as it is not e-
nough for vs being hun-
gry, to see and know that
there is bread, but we
must eate it if we will
haue fruit by the one or
other: so in Christ, we
must come to him by
faith, feede vpon him in
our hearts by vnfained
beleefe, before he will
profit vs any thing.
Wherefore let vs not
content

content our selues with
the Papists faith, which
confeſſeth that there is a
Christ the Sonne of
God, but doth not lay
hold on him as their Sa-
uiour. This is an histori-
call faith which letteth
Christ hang in the aire,
doth not bring him to
dwell in the heart. We
must say with *Thomas*,
My Lord, and my God:
With *Paul*, Galat. 2. 20.
Who hath loued me, &
giuen himselfe for me.
For plaisters must be
spread on the sore, and
medicines taken, before
the patient can be a-
mended.

mended. Thirdly, obserue that faith onely is it which as an instrument applying Christ doth saue vs. Not that faith goeth alone without other vertues, and care of good life; but because no other grace doth lay hold of Christ, as in whom we come to haue forgiveness of sin, & life everlasting. (Love indeed claspeth Christ, yet not seeking righteousness and life by him, but cleauing to him for that which we discern him to be vnto vs through faith:) even as the

the eye in the head is not alone without other senses, yet it onely seeth, and no other sense with it. Which doth let vs see what a precious thing this faith is, as *Peter* calleth it, and why the diuell doth so much labour against it, because this is it alone which ryeth vs vnto Christ our Sauour, which holdeth him as all in all to vs. Suppose one did hang over the sea, clasping a rocke with his hands; he that wished his destruction, need no more then to loose the hold he had with

with his hands ; so it is
with vs. Fourthly, marke
what it is that faith lay-
eth hold on to saluation,
onely Christ dying for
vs, & fulfilling all things
in our behalfe. This
is the onely object, or
matter about which
faith is occupied, as it is
the instrument of iusti-
fying and sauing of vs;
and in regard of this
that it apprehendeth, it
is said onely to saue vs.
Faith iustifying doth be-
leeue the story of the
Bible, the threatnings of
God; yea may vpon
some particular word by
instinct

instinct or otherwise
coming to vs, worke a
miracle: but it doth not
iustifie, and saue vs, but
onely as it looketh to
Christ, who is the righ-
teousnesse and the sal-
uation of our God; not
as beleeuing other
things. As a reasonable
soule in man doth bring
forth sense and motion,
doth concoct, expell,
doth exercise, animall,
sensitiue, and naturall
functions in the body;
yet it is not reasonable
as it doth these things,
but as it concerneth of
things simple, or other-
wise

wise discourseth: and in this respect onely it is said to saue vs, because that it layeth hold on Christ our Saviour; so that the meaning of this, faith sauieth vs, is, Christ apprehended by faith doth saue vs. VVhence Rom. 3. 9. and Act. 3. 9. these phrases are made æquiualent, to be iustified by Christ, and by faith to be healed by the Name of Christ, and faith in his Name. As if one should say, this pot of money maketh me a rich man; we would not thinke the pot made him.

him rich, but the treasure in it. So when faith is said to saue, it is not to be meant that the act of beleeuing absolutely considered doth saue vs, but respectiuely in regard of Christ our Saviour, whom faith holdeth. Wherefore let vs onely hold Christ as beside whom we lacke nothing fully to saue vs. This maketh the diuell as he laboureth against faith, so he seeketh to corrupt men in resting onely vpon Christ. Hence he teacheth them to trust on their good prayers,
ser-

seruing of God, meaning workes; and in the popish Church many other things, the Church treasury, the intercession of Saints, humane satisfactions, indulgences, workes; that thus he might bring them, while they catch at a shadow of righteousness, so let fall the true righteousness; as *Æsops* dog making to the shadow of meate he saw in the water, let fall that which he had in his mouth. Christ and these will not stand together; so much as we lay hold on these, so much we let go

go our hold on Christ,
Lastly, note what bene-
fit we haue being in
Christ; we haue righte-
ousnesse and life eter-
nall. We by *Adam*, first
stand guiltie of sinne: se-
condly, of euerslaking
death. Now Christ ha-
uing bene made a sacri-
fice for sinne, that is, for
the taking away of sin,
and pacifying of God
his Father, doth not one-
ly obaine forgiveness
of sinne for vs that are
his, but the grace of a-
doption and free dona-
tion of life euerslaking.
Hence it is, that as by
ge-

generation and coming
of *Adam* we partake in
sinne and death; so by
regeneration, being set
into *Christ*, we are made
partakers of righteous-
nesse, and life from him.
And look as a griffe par-
taketh in the sap which
the stocke containeth,
or as a member coupled
vnto the head, commu-
nicareth in the sense and
motion which is thence
derived: so we by faith
set into *Christ*, haue his
righteousnesse conueyed
vnto vs, God imputing
it to vs as ours; and life
likewise conueyed from
him

him the fountaine of
life. *Ob.* But then we are
saued and made righte-
ous with anothers righte-
ousnesse, as if any can
be made wise with ano-
thers wisdom. *Answer.*
Christs is not anothers,
but after a sort ours,
when we by faith are
made one with him. Se-
condly, how was Adams
sinne made our sinne?
Thirdly, if the Pope be
pleased, he may in his in-
dulgences impute the
sufferings & righteous-
nesse of other men, to
such as neuer knew the;
shall

shall it then be vnlawfull
for God to impute to vs
the righteousnesse of his
Sonne? And it is to be
noted that he saith: we
are iustified, that is, haue
in Christ forgiveness of
sinne, and are sanctified,
that is, haue the life of
glorie begun in vs. For
grace is the beginning
of eternall life, accor-
ding to those sayings:
To such as are in Christ
there is no condemna-
tion: &c, Who so belec-
ueth hath euerlasting
life: whom he hath iusti-
fied those also he hath
glorified; by faith their
hearts

hearts were purified.
For looke as not onely
Adams fact in eating the
forbidden fruite was im-
puted to vs, but his cor-
ruption which was in his
nature, being the death
of the soule, was also
propagated to his poste-
rity: so not only Christs
obedience to the cursed
death, is reckoned as if
we had borne it, but the
glorious life which re-
steth in him as a roote
of it, is conueyed to vs.
We see then what won-
derfull benefits we haue
being in Christ. If we
had faulted against some
great

great man, we would count it no small benefit to haue it released & freely forgiuen vs. Again, to be recouered vnto bodily life out of some great dangerous sicknesse, is no smal mercie; what blessednesse then is this, to be let free from all our offences against God, and of dead men in soule, to be made aliuie to God?

Secondly, if any thirst after these things, whether must they goeuen to this fountaine. Thirdly marke, that the pardon of sin neuer goeth to

to a man, but that cleansing of his nature and sanctifying of him goeth with it also. A counterpoyson coming to the heart, poyson is expelled. So Christ and Belial will not dwell together in one person.

The fift Principle.

Q. VV *Hat are the
ordinarie or
vsuall meanes for obtai-
ning of faith?*

*Ans. Faith cometh
onely by the preaching of
the word, and increaseth
daily by it: as also by the*

M ad-

administration of the Sacraments and prayer.

This answer layeth downe two things, first, the meane or instrument both of begetting, and increasing faith, viz. the word preached. Secondly, the means which serue only to the further increasing, not to the first begetting of it, viz. the Sacraments and prayer. For the first, we may note hence that true faith is bred in vs by the hearing of the word, and nourished by the same. Rom. 10. How can we beleue without hearing?

hearing? so the Gospell
is the powerfull instru-
ment of God to salua-
tion, from faith to faith,
I commend you to the
word which is able to
build you vp. For faith
is the credit and assent
which we giue to mat-
ters: now how can we
giue credit to any thing
we neuer heard of? A-
gaine, as we cānot heare
what is done in France
till some messenger do
bring vs word of it;
so wee cannot heare
what Gods pleasure in
heauen is toward vs, till
he dispatcheth his mes-
M 2 sengers

sengers vnto vs. The same word doth after increase faith in vs: for if we belecue an honest mā so much the more, because he often goeth ouer, which affirmeth this or that to vs; how much more must we be strengthened to heare God reiterating his testification of this or that which he formerly had spoken? Euen as in the naturall birth, the same bloud of the mother whereof as a seede it is framed, the same I say, is after her deliuey by benefit of the kernels in the

the breast turned into milke, wherewith the babe is nourished: so this word is both the seed which breedeth, & the sincere milke of the Gospell which feedeth faith in vs. Yet we must not thinke that this word we preach is the principall worker of faith, for it is but an external instrument which God vseth; which as it cānot worke faith without God, so God will not worke faith without it; It hath pleased God by the foolishnesse of preaching to saue his:

otherwise. Eph. 1. The same power which raised vp Iesus from the dead, is it which bringeth vs to belecue. If one were borne without an hand, none could set a naturall hand on such a body, but the power which createth and maketh a body; so much lesse can any power but the Lords, create this grace in the soule which is as an hand that reacheth into heauen. The vse of this, is, first to examine our faith in this point, by what meanes we found it wrought in
our

our hearts, by what
meane it is preserved &
increased in vs. If it be a
true faith, the word
preached did beget it, &
it seeleth it selfe to grow
in strength by meane of
the same word. When
as many that say they
beleue, they neuer
found any vse of the
word to begin their
faith; for they cannot re-
member they say, that e-
uer since yeares of rea-
son, they were without
a good beleefe to God-
ward; neither do they
feele any need of the
word to grow by; the

lesse they haue of it, it is the better with the; such mens faith is a diuellish delusion. Contrariwise, if we haue come to our faith by hearing, & find that the word is effectuall in vs to the augmenting of it in vs; in all this, it is with vs as it is with true beleeuers. Secondly, we see how needfull the word preached is for vs; no word, no faith; no faith, no saluation. This maketh the diuell so malicious to perswade the contempt of it, or at least to beare vs in hand that it is not so

so necessary. What, were none saued that had not Preachers? may we not reade, & pray at home, and serue God without this? who are worser the many that gad after it? What can they tell thee more then thou knowest? They speake great things of it, but what dost thou feelee? He knoweth that if he can keepe vs from attending on the Word, we shall neuer be brought to faith, and so neuer haue benefit by Christ Iesus. Wherefore let vs come within this net; and if

we be already borne to God, let vs like new borne babes crie after this milke that we may grow by it. Secondly, note that by the Sacraments our faith is confirmed in vs. For euen as men do further secure those they deale with, by putting to their seale vnto their couenants; so God, willing to giue vs full assurance, hath not contented himselfe to make a will paneld by word onely, but hath written it, yea hath by oath confirmed it by the witnesse of his Spirit. Finally,

nally, hath put to his
seale, that nothing
might be wanting which
might the better secure
vs; and all this is not to
make his word more
sure in it selfe, but to
make it more sure in our
perswasion. This is the
vse of Sacraments; for
the Scripture calleth the
the Couenant, signes of
the Couenant, signes &
seales of the righteous-
nesse of faith: and there-
fore signes confirming
the weakenesse of our
beleefe, ratifying Gods
couenants with vs; not
distinguishing onely frō

vn-

vnbeleeuers (which is
Anabaptistrie) nor yet
instruments infusing the
first grace into vs ; for
Abraham the father of
all the faithfull, now be-
ing a beleuer, receiued
circumcision : so *Corne-
lius* now an approoued
beleuer, was baptized;
and we neuer find the
fruite of our Baptisme
or the Lords supper, till
we be taught to beleue.
This then should teach
vs both to acknowledge
Gods great grace to-
ward vs , that thus con-
descendeth to our infir-
mitie. If a man of worth
be

be not beleueed on his word, especially if he giue a deed of his hand, he will snuffe at it, not take it well; but our God who cannot lie, dealeth otherwise. As also we must reioyce to come vnto these Sacraments: should we come to haue the seale passed of some great earthly matter made ouer to vs, how would we reioyce? shall we not be glad when we come to haue the seales which assure to vs pardon of all our finnes, and life euerlasting? Thirdly, we must hence giue glorie

rieto God, in beleeuing him without all doubtings and vncertaintie, which popish religion perswadeth. If an honest man should giue vs his word, deed, oath, before witnesse should seale this or that; would we not be ashamed to be incredulous? Much more shamefull it is to distrust the liuing God.

Lastly marke, faith is increased by prayer, not begotten, for we cannot pray to him on whom we haue not beleeued; it is the first fruit that faith bringeth. When babes

babes are borne, they
say they crie presently;
but when by faith once
the babe of the new
creature is borne in vs, it
presently crieth, Lord
helpe my vnbeleefe; I
beleue Lord, Lord in-
crease my faith. And as
children haue no more
compendious way to
get any thing then to
beg it at their parents,
no more haue we then
to beg at our God; who,
if parents sinfull giue
good things to their
children that aske them,
will much more giue vs
his Spirit that desire it.
Let

Let vs then beg increase of this and all other graces. Spare to speake, and spare to speed; open thy mouth wide, and God will fill it.

The sixth Principle.

Q. **W**Hat is the estate of all men after death?

A. All men shall arise againe with their owne bodies, to the last iudgement; which being ended, the godly shall possesse the kingdome of heauen: but unbeleeuers and reprobates shall be in hell, tormented

*mented with the diuell &
his Angels for euer.*

Having thus inclu-
sively laid downe our
state by nature, and ex-
pressly handled our
estate present by grace,
he now vnfoldeth what
shall be the future estate
of man in glorie, or end-
lesse torment. In the an-
swer three things are
laid downe as matters
to be beleeued; first, the
generall resurrection of
vs all; secondly, the end
to which we are raised,
that we may come to
iudgement: thirdly, the
things which shall fol-
low

low vpon iudgement:
viz. the execution of
Christs sentence, both
touching the blessednes
of the faithfull, and the
curst damnation of
the wicked. For the first
marke this, what we are
to perswade our selues
of our bodies and the
bodies of all other, viz.
that they shall at length
be raised vp. This resur-
rection of the body, and
of euery mans own pro-
per body to himselfe, is
a point of beleefe
grounded in the Scrip-
ture, and power of God,
which can subdue all
wol things

things to it selfe. Yet
sounder reason may
make it probable: for as
the seede sowne doth
not so corrupt that it
should come to no-
thing, but that a new
body may be ingen-
dred; so our bodies do
not returne to dust, that
so they might vanish to
nothing, but that so in
their time they might
through Gods power
spring vp into immor-
tall, and strong bodies.
And why is it not as cre-
dible to think that God
can bring againe all
those bodies that haue
bene,

bene, as to be perswaded that he can create new generations of bodies that neuer yet had being? for, that this should be, which sometime hath bene, is not more maruellous then that such a thing should be, which neuer yet had being in the nature of things. He that should see a little portion of seede in a glasse, and should see the portraiture of a perfect man, (say he had neuer seene the procreation of mankind) he would as hardly belecue that euer such seede,

seede should become
such a creature, as that
dust should be raised vp,
had he no more seene
the one then the other.
But God hath spoken it,
and his power can sub-
due all things to it selfe;
and these two are the
props of our beleefe in
this point. Now though
all shall be raised vp, yet
in diuers manner, to di-
uers ends; these by
Christ as a head bring-
ing saluation, those by
him as a iudge of all
flesh: these to glory,
those other to shame.
For as for the wicked it
were

were better for them if they did not rise ; as Christ saith , it was better for *Iudas* he had neuer bene.

The vse of this is comfortable to the godly, they die not to be held for euer vnder it, but to rise more glorious. Who doth not endure to haue an old house pulled downe , that may haue a new built vp in the roome? Who taketh it grieuously to lie downe to sleepe , that knoweth he shall rise againe in the morning? Yea this is true , if wee could

could be as sure of this
our rising, as we are of
the other. *Ans.* Why
should we doubt? God
hath said it, who gaue
being to all things out
of nothing, and can
much more make vs this
or that, being something.
Againe, reason doth de-
monstrate it as being
not absurd. Finally, thou
hast in thy selfe alreadie
the first resurrection of
thy soule from death in
sinne, which is greater;
wilt thou not then be-
leeue, that he whom
thou hast found able to
raise thy soule frō death
in

in sinne, is able to raise
vp thy body likewise?
And it is terrible to the
wicked; it were well with
them if death coming
there were an end. Nay
the body must rise, that
as it was partaker with
the soule in sinning, so it
may be partaker with it
in iudgement.

The second thing is
the end to which all are
raised, to iudgment. Ob-
serue then, that euery
one shall come before
Iesus Christ the great
God to iudgmēt. Earth-
ly Princes haue their Iu-
sticers riding their cir-
cuits,

cuits, and in fit times
iudging all causes, and
persons subiect to iudg-
ment. So God hath his
Christ, to whom he hath
committed all iudge-
ment, who shall come
gloriously from heaven
in his time, and iudge all
flesh rightcouly. And
needs it must be, for here
in this life is not seene,
the punishment of wic-
kednesse, nor the reward
of vertue. Now if a King
in his common wealth
cannot iustly suffer sin
vpunished, nor vertue
without encouragemēt,
how much lesse shall the

N

iust

iust God let the wicked carry it away for euer, & the godly vnrewarded? shall not the iust Iudge of all the world set all at right in his time? But the Scripture saith, that he that beleeueth shall not come into iudgement, Ioh. 5. and that he who beleueth not, is already condemned. *Ans.* The righteous shall not come into iudgment of condemnation, but he shall appeare to be formally and publikely absolved. The wicked is already iudged and condemned by the word, in his

his cōscience, *Sententia Iudicis interlocutoria*, not *definitiva*. The word iudgeth him, his conscience condemneth him, but the definitiue sentence is not solemnly pronounced. This then is to be thought on, that God will haue all brought to iudgement, yea he shall reckon with malefactors to the least idle word. As malefactors are brought out of darksome prisons, so shall the bodies & soules of wicked ones be drawne forth of the prisons of hell & the graue,

to receiue their doome. This not thought vpon, men are bold to commit wickednesse, as we say, the theefe wots not the hemp groweth when he stealeth. Many thinke, let them haue but this day, they will make shift good enough; but the more thou presumest, the more shalt thou be confounded; the lighter thou settest by it, thou shalt feele it the more vnsupportable. We are afraid to fall into y^e lapse, to do any thing amisse which we are sure to answer before our betters, if

if we do it: how is it then that we are not afraid, to do any thing, though we must answer it before God? This is cōfortable to the godly, that they haue yet an appeale lying to a higher iudgemēt then vpon the earth.

The last thing followeth, the glory of the beleeuing, the eternal damnation of the vnbeleeuers. When sentence is once passed in earthly affaires, forthwith there are inferiour officers, which see execution accordingly: so when this great God hath passed

his sentence, he hath good and euill Angels which shall be executioners vnto him. First, the godly shall enter their eternall life, and be made partakers with Christ in his glory: for, this is part of their dignity, y they should as benchers sitting with Christ, applaude his most righteous iudgement on wicked ones, who haue not beleeued, nor obeyed the Gospell; and so after a sort iudge the world with Christ. Know ye not that the Saints shall iudge the world? Now
their

their eternall life is a thing we beleue. I beleue life euerlasting; for if a man do out of his bounty giue often to some seruitor that hath done him the better seruice, a free hold to him and his heires after him for euer, and so (if the world could be supposed to continue, and his name not to grow extinct,) an euerlasting reward; how much more doth it agree with Gods bountie to recompence the momentany seruices of his children, with giuing the this euerlasting

inheritance, which out of his fatherly loue he before worlds prepared for them? Here then is matter of ioy, the best dish is to come, our life is yet hid; we liue now as a tree in winter, whose life is hid at the roote of it, so is ours with God in Christ, the roote of vs: but when the Spring of our resurrectiō cometh, it shall be manifested.

Finally, marke what is the end of wicked ones, eternall damnation with the diuell and his Angels. I shewed in the end of the second question, how

how it is meete that momentany wicked ones should haue euerlasting punishment; for it is against an infinite and eternall maiestie:& kings may iustly punish with perpetuall imprisonmēt, which a man should euer endure, could he be supposed to liue alwaies. What paine shall here be, when the paine of one tooth may be so great as seemeth vnportable; what shall it be when every part shall be filled with such horrible grieffe as neuer entered into the heart of

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man?

man? To see one diuell often, is so fearefull that it exanimateth those that behold it; what shal be this horror, when the soule and body shal liue in one mansion with the diuell and all his Angels, and be tormented by them for euer? for euer, euer while God is God, no hope of redemption. To be put by little things and misse our marke in this or that earthly hope, how doth it grieue vs? but to be put by the ioyes of heaven, the blessed fellowship of God, his Angels, the righte-

righteous, how shall this
sting vs? When after-
thought, of hauing o-
uershot our selues in lit-
tle matters, doth go so
neare vs, that we are in a
hell for the time; what
shall it be when this
thought shall vex vs, to
thinke of our follies in
reiecing, and not regar-
ding eternall blessed-
nesse when it was offe-
red vs? The Lord there-
fore keepe vs from sin;
it is sweet, but the sawce
is sowre, this last dish
will marre the feast: a
wofull shot will come in
for vs, who learne not
to

to know God, our mi-
serable estates, and with
sorrowfull hearts to flie
to his mercies in Iesus
Christ.

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